

THE CHAUTAUQUAN.

A MONTHLY MAGAZINE DEVOTED TO THE PROMOTION OF TRUE CULTURE. ORGAN OF
THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

VOL. VI.

MAY, 1886.

No. 8.

OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

President, Lewis Miller, Akron, Ohio. *Chancellor*, J. H. Vincent, LL.D., Box 1075, Plainfield, N. J. *Counselors*, The Rev. Lyman Abbott, D.D.; the Rev. J. M. Gibson, D.D.; Bishop H. W. Warren, D.D.; Prof. W. C. Wilkinson, D.D.; Edward Everett Hale; Pres. J. H. Carlisle, LL.D. *Office Secretary*, Miss Kate F. Kimball, Plainfield, N. J. *General Secretary*, Albert M. Martin, Pittsburgh, Pa.

REQUIRED READING FOR MAY.

HOW TO LIVE.

BY EDWARD EVERETT HALE.

HOW TO REGULATE EXPENSE.

It may seem to inexperienced readers that we make too sudden a descent in passing from such high themes as have engaged us, to the subject of this paper. But persons who have seriously met life and tried its experiments know that we have now a very serious matter in hand. We are none of us living in the simplest form of social order. We are living in a highly organized society. No one of us lives by the food which he obtains by his gun or his arrow, but few by baking the bread made from the corn which he has himself planted. Some of us are so fortunate, that we do subsist, in part, on food which is more sweet, because we have shared in its creation. But all of us are largely dependent, most of us are wholly dependent, on an intricate and complicated social system, in which we spend something, probably money, even for the food which we eat; in which we must exchange our own work, or the fruit of our own work, for all that we receive and enjoy.

This is to say that we are all living in a condition of things, where the regulation of our expenses comes in very early in the consideration of our duties. We must not turn aside from it, as if it were insignificant, in studying "How to Live."

Mr. Micawber¹ says, and he is right, that if one's income is a shilling and his expenditure twelve pence half-penny, the result is absolute misery; that if with the same income, one's expenditure is eleven pence half-penny, the result is absolute happiness.

This is quite true, and because it is true, faithful and intelligent people determine on the regulation of their expenses, under a very distinct and reliable system, among the first foundations which they lay for successful life.

Of course it is not in our power in making suggestions for this business, to go into the same detail with which we can treat subjects where everybody's circumstances are the same. A man whose wages are paid him weekly regulates his expenses in one way; the man who draws his dividends twice a year regulates his in another. We will attempt little more than to lay down some general principles, and enforce

them by some illustrations or parables, which will not be so apt to be forgotten as general principles are, when memory is not so fortified. When Princess Victoria was married, who is now the crown princess of Prussia, her father, Prince Albert, who was a good administrator in details, wrote her a very wise letter of advice in this business. I think it is to be found in Martin's life of him. He told her that she might be sure, however wisely she thought she had forecast her expenses, that a set of unexpected demands would come in on her, generally very suddenly. He said, "Monsieur l'Imprévu" will take care of half your income for you"; by which he means "Mr. Unexpected." Young people can never be made to believe that this will happen so. But as they grow older they know much better who "Monsieur l'Imprévu" is. This is to say, very seriously, they find out as they grow older that they are not alone in the world, and cannot be alone. Every one is a part of a great social order, which he cannot resist without forfeiting manhood and real life. This social order may make very sudden claims upon him, and these are the claims of "Monsieur l'Imprévu." I do not say that Prince Albert's statement for a princess, that she must reserve half her money for such claims, is the statement for all Chautauquan readers. But I put at the beginning of our paper this statement from one of the most skillful managers of our time, that we may be sure from the beginning to make all our plans with a very large margin. We will not think we can foresee everything.

An English clergyman has brought forward a plan which will be wrought out in legislation, I think, before fifty years are over, by which all young people shall be compelled by force of law, to provide for their own old age. He proposes that a very heavy poll-tax shall be levied on all persons, say from the ages of sixteen to twenty-six. After this time, he supposes that they may have their families to care for, and so this poll-tax will then be remitted. The taxes thus gathered are to go to a great fund, kept by the treasury of the state, from which, in turn, every person living, after the age of sixty-five will receive a pension till he dies. I think every one will admit that this would be a wise and prudent

plan, if it could be carried out; if legislatures could be made to pass the laws and treasurers were sure to be honest. Any opposition which is made to the plan will be made to difficulties in detail. But there is no difficulty of detail if a person is his own law giver, his own subject, and his own treasurer. And every young person, at sixteen years of age, in America, is able to make the provision for old age which is thus contemplated. The sum to be laid aside thus, for the exigences of possible sickness, or for the decline of life, need not be large. But it should come into the estimate made for the division of expenses when life begins.

There are some old-fashioned methods of social order, descending even from feudal times, in which such provision is now compulsory. Thus, when a sailor is paid his wages, under the law of the United States, a certain very small fraction is always deducted and paid into a fund which is known as "hospital money." The sailor thus buys a right to be treated free in the marine hospitals established for his care, by the government of the United States in the neighborhood of every great commercial city. This means that because sailors are a distinct class, it is proved on the whole possible and desirable that they should insure themselves against the risk of sickness at a small fixed charge, and this is accordingly required by law. Old custom, which has the force of law, does the same thing in many of the German states for domestic servants. When you hire a servant, you bind yourself to pay a small fraction of her wages regularly to some institution which will receive her as a patient, if she should need care or medical relief. For some of the higher classes of society, indeed, a similar arrangement is made, so that a lady who finds herself without friends, at an advanced period of life, may claim, not as a favor, but as a right, her home in the institution, which from her childhood, by such payments she has endowed.

With us, such artificial arrangements have not been generally made; but as has been said regarding the English plan for pensions for old age, it is in the power of each one of us to look forward into the indefinite future, and to provide in time for what is certain, that sickness or other calamity will sooner or later come.

Before we have come to this point, some one will say that we are beginning at the wrong end; that a man must live to day, and that we had better consider what we are to eat and drink to day, than how we shall buy our food sixty years hence. I do not think so. We live in America, and that is the same as saying we shall not starve. Also and alas! it is the same as saying that we shall be tempted to run for luck, or not to be provident unless our best advisers begin with telling us to care for our future.

The proportion of the various expenses of people's lives has been very carefully studied. What is known as Engel's law was laid down by Dr. Engel, after careful study of the circumstances of life in Germany. The distinct propositions of this law are these four.

First. That the greater the income, the smaller is the relative percentage of outlay for subsistence.

Second. That the percentage of outlay for clothing is approximately the same, whatever the income.

Third. That the percentage of outlay for lodging or rent, and for fuel or light, is invariably the same, whatever the income. It is, in fact, 12 per cent of the income.

Fourth. That as the income increases in amount, the percentage of outlay for sundries becomes greater.

Engel found that a German workman, who earned \$225 a year, a man of the intermediate class whose income was between \$450 and \$600, and a person of easy circumstances all paid alike 12 per cent of their income for their house

rent or lodging. It proves in this country that the average working man in Illinois pays 17.42 per cent, in Massachusetts, 19.74 per cent, while in England it is 13.48 per cent. Our own great master of statistics, Mr. Carroll Wright, has brought together the results of a large number of returns in America which may be studied to great advantage by persons who want to adjust their expense on system. We must not go into such details here, farther than to say that on an average in Massachusetts in 1883, a thousand dollars expense would be cut up thus.

Groceries,	\$295.20
Provisions,	197.60
Fuel,	43.00
Dry goods,	20.00
Boots, shoes, and slippers,	36.30
Clothing,	103.20
Rents,	197.40
Sundries,	107.30
	<hr/>
	\$1,000.00

Now it is in this line of sundries, which make nearly 11 per cent of our expenditure, that people are apt to differ most from each other. Engel's man, "in easy circumstances," spends 15 per cent for sundries. Of this, 5½ per cent is for education and public worship; 3 per cent is for legal protection; 3 per cent is for care of health; and 3.5 per cent "for comfort, mental and bodily recreation." It would be idle for us, as I have said, to lay down any specific formula. But the use of these figures is that we may learn really to live while we live, and I have copied them at such length that young people may see that in proportion as they have a strong will and "determine" to reduce the proportion which they pay for subsistence, for clothing, for lodging, and for fire, they have the more power to care for comfort, mental and moral recreation, and for the future. The average American workman pays for these things in the proportion which has been shown above. For fuel and for rent, we can none of us much reduce those proportions. But as Franklin² found and even as Thoreau showed, the others may be decently brought down very far without any injury to health. Without going into detail I will say that I think every young American is wise, who, while he is in health, lays apart 10 per cent of his income for a time when he shall not be in health, or shall have outgrown his working faculty. (As to detail in family management, I will take the liberty to refer the curious reader to a paper in the XIV volume of *Atlantic Monthly*, called "What shall we have for dinner?")

As for the housing, for which these gentlemen allow nearly 20 per cent of our income, I have only this to say, in passing. If I should buy a farm from a great western railway, their people would take me and mine to it in what is called a box freight-car. They would run that car off the track upon my farm, and would let my family live in it till I had built a better house. My charge for "housing" during the months I lived in it would not be nearly 20 per cent of my income. I think very likely these lines will be read by some people who are living in that way, and I will thank any of them, who will write to me to tell us what he thinks the proportional charge for rent or lodging should be in one's scale of expenses.

Briefly, our object is to bring up the percentage for "comfort, mental and moral recreation, and health" as high as we can by fair sacrifice of the other elements of expenditure.

In the very curious report of Mr. Edward Atkinson, made last summer at the meeting of the chiefs of the various Bureaus of Statistics and Labor, he gives estimates for daily rations at four rates. One is from 20 to 45 cents a day, one

from 15 to 20, one from 12 to 15, one below 12. There are eight methods given of obtaining the cheapest of these. The very cheapest is 1 lb. of alewives, 2 lbs. potatoes, $\frac{1}{2}$ lb. corn meal, $\frac{1}{2}$ lb. wheat flour, and 1 oz. of butter. This ration costs 10 $\frac{1}{2}$ cents. Each ration given gives 26 parts of proteine, 12 parts of fat, 1.1 parts of carbohydrates.

The cost of a woman's food should be four fifths of this, and at the same modest standard would be. These papers will be read by many in those fertile states which feed the world, who could make even a lower estimate. I have been told that it is a boast in Ohio that no man was ever hungry there, and from my experience of the hospitality of the people I can well believe this. In states where corn and wheat hardly pay for the carriage to market, cracked corn, cracked wheat, meal, flour, milk, pork, and even eggs make up at a very low price, a bill of fare sufficient to provide all the ingredients for food which physiological chemistry insists upon.

The days have probably passed by when a pair of prairie hens cost five cents in Michigan. But, even now, the cost of food where food is created is so small that it would astonish the dwellers in large sea-board cities. I suppose that with the growth of the wealth of the country, the days of "pork and beans" as a staple of diet, are over. Liebig proved that the New Englanders, in inventing that dish, had hit on a compound which united in very precise proportion, the necessities of human food. But Dr. Palfrey,³ the historian of New England, says that this union in a national dish of the "poorest of flesh with the meaneast of vegetables" indicates a period of great poverty in the colonies.

There are many schools in America, where, to be sure that the charges of boarding-house keepers are not extravagant, the directors provide a table for pupils who will use it, at one dollar a week. And, alas! many a man or woman will give us histories of school expenditure where they "boarded themselves" at a rate even lower.

I am afraid Ben Franklin is responsible for a good deal of horror here. He describes in his biography his life as a journeyman as being both vegetarian and economical. We take the impression that he lived on bread without butter, and strange to say with a large supply of *raisins*. But this statement was written long after the time he describes. One is reminded of that celebrated novel, *Queechy*,⁴ where a whole family appears to subsist on water-cresses. Indeed, the account which Thoreau gives of his life by Walden Pond at the money charge of twenty-nine cents a week is a parallel. There are incredulous Concord people who will tell you that the twenty-nine cents only show the money account on Thoreau's cash-book, and that the cold mutton and loaves of bread and cuts of cheese which his mother carried to his hut and left behind her, have not been sufficiently remembered.

I hope the instructions in the chapter on *appetite* have been sufficient to guard us against any danger of starvation, even for a good motive. The machine must be fed. There must be fuel enough under the boiler, and fresh acid enough for the batteries. But what has been said in these pages is enough to show that, in America, the real maintenance of life requires but a small fraction of the expense of a regular American wage-earner.

As to the cost of clothes, a "decent regard to the opinions of mankind" is certainly necessary; but courage shows itself first, in the determination not to be wholly subservient to them. Thoreau's rule is simply "wear your old clothes." But this is absurd. Many women, most women, try to solve the problem by making most of their own clothing. But, with the introduction of machine-sewing, this rule, so inter-

esting and valuable in the maintenance of home industry, will have to give way. In many cities now, it is simply the duty of many women to "put out their sewing," and to use their time for work in some more difficult grade, where there are fewer competitors. In the figures given in the statistics of Massachusetts the working man of the lowest wages spent 7 per cent of his income on the clothing of his family. The working man of the highest income spent 19 per cent. The average in Massachusetts in 1883 was 15.95 per cent, and in 1875 was 15 per cent. The average in England and Germany was about 18 per cent, and Mr. Lord's averages collected in Illinois were 21 per cent.

It is interesting to observe that while the average American is much better dressed than he was even half a century ago, the average dress is much cheaper. Thirty men and women will now make as much cotton cloth as one hundred would twenty-five years ago. And the change with regard to other textiles is similar.

On the other hand, fashion exacts more; a decent regard to the opinions of mankind exacts more. Thoreau might live in his old clothes by Walden Lake. But he was no such fool as to wear them when he went a lecturing.

It is a question of conscience for each person to decide seriously and with prayer, how large a proportion of his expense should be distinctly and definitely for others. On this, we need make but one or two notes. Strictly speaking, all right expense is for the benefit of others. You feed yourself and you clothe yourself only that you may do what God wishes you to do for the benefit of your fellow men. You keep the machine in the best possible working order. Now this does not mean that the machine is to be slovenly. You are to polish the brasses of the locomotive as carefully as you oil the running gear. Yes, and you are to hang flowers upon the locomotive by way of rejoicing upon a holiday. Much of your expense and much of your care are given thus to keeping your machine in order. But not all. Part of it is given consciously and directly for the good of others. Do not be misled here in thinking it must be given to tramps or beggars only. That honest baker in the square, who sells cream cakes and Washington pies, is just as good a fellow and deserves just as much thought at your hands as if he had no trade, and had come to you to beg for bread and cheese for his breakfast. You must decide for yourself. Only be sure that somewhere, of conscious purpose, you lay aside a regular part of your income for the good of some one you are not compelled to serve. The state will compel you to render service in your taxes. And things should be so arranged that the rate of taxation should be the sign of the civilization of the community. The higher the taxation, the higher the civilization. But, beside this, if you are really to live, you must tax yourself by some fixed rule, as has been said. I cannot offer a better suggestion than that which is made so nobly by Starr King.⁵ "We say that it is the duty of every man, with any means, to observe proportion in his surplus expenses; to have a conscientious order with regard to the service which his superfluous dollars discharge. Over against every prominent allowance for a personal luxury, the celestial record book ought to show some entry in favor of the cause of goodness and suffering humanity; for every guinea that goes into a theatre, a museum, an athenæum, or the treasury of a music-hall, there ought to be some twin guinea pledged for a truth, or flying on some errand of mercy in a city so crowded with misery as this. Then we have a right to our amusements and our grateful pleasures. Otherwise we have no right to them, but are liable every moment to impeachment in the court of righteousness and charity for our treachery to heaven and our race."

HOME STUDIES IN PHYSICAL GEOGRAPHY.

BY FELIX L. OSWALD, M. D.

CHAPTER IV.

THE TEMPERATE ZONE.

The physical conditions of happiness which nature has withheld from the polar zone, seem about equally divided between the temperate zone and the tropics. We have seen that the table-lands of the equatorial regions enjoy a perennial spring, while in the lowlands the heat of a vertical sun is aggravated by the burning stings of a thousand venomous insects. In the temperate zone, too, some favored regions are blessed with a combination of all climatic advantages, while others, often under the same parallels, suffer from the rigors of an arctic winter and the oppressive heat of the tropical coast lands. "Latitude" in many parts of our earth is, indeed, a dubious, and "annual temperature" an extremely equivocal, test of climate. We might as well try to indicate the shape of a man by stating his bulk in cubic inches.

CLIMATIC CONTRASTS.

The city of Rochelle, on the southwest coast of France, is situated a few miles north of the forty-sixth degree of north latitude. Rochelle with its terraced hills, its fine botanic park, and its garden suburbs on the Isle de Rhé with its rocky islets, has become a favorite winter resort for consumptives. Its winter resembles our Indian summer, and its summer is a prolonged June. The prevailing winds are southwest and northeast. Under exactly the same parallel the French colonists have founded a settlement on the northern peninsula of Michigan. Sault Ste. Marie, too, is a coast town, situated on the southern shore of the "sweet-water ocean" called Lake Superior. Like Rochelle, Ste. Marie, Chippewa County, Michigan, has a harbor-archipelago of its own. In the crowded centers of the Old World many home seekers must have cast longing glances at that particular spot on the map. The climate must be all right, they felt sure, (like Voltaire who praises William Penn for "founding his colony in the clime of Greece, the home of the myrtle and the orange"—judging from analogies of latitude) and many requests for details of information have been addressed to the authorities of Chippewa County. Such letters of inquiry are doomed to occasional delays. On the first of November the navigation of the lake closes. A week later Lake Huron, too, becomes unsafe for vessels unprovided with ice-rams, and the mail from Detroit has to take a circuitous route. It cannot be sent *via* Mackinaw, for in winter the "beaver swamps" between Ste. Marie and the Straits resemble a Siberian *tundra*.¹ However, once or twice a month an Indian runner consents to take his life in his hands and convey a "mail sleigh" (drawn by dogs) from Marquette along the shore of the lake—frozen to the safe depth of seven feet. From Keweenaw Point, a hundred miles further north, icebergs of fifteen feet in diameter often drift down with the spring floods, and straighten the passage to the lower lakes. For days together the thermometer remains at forty degrees below zero, while blasts of snow and ice-grit sweep along the lake with the fury of a tornado. There is no spring at Sault Ste. Marie. The April thaws usher in a season of rains alternating with sultry heat, and soon resulting in the development of gnat-swarms of a virulence unknown in any other part of the United States, though perhaps paralleled on the southern coast of Iceland where travelers have to wear gauze veils to avoid exsuction.

It is a winter resort, although the coast regions of Iceland, *twenty degrees further north*, would be out and out preferable. The average winter temperature of Iceland is twenty-nine degrees *above* zero, and there are years when snow rarely stays a day on the ground.

CLIMATIC INFLUENCE OF OCEAN CURRENTS.

Various causes combine to temper the climate of the Eastern Atlantic and the countries between the Mediterranean and the Arctic Ocean. The revolution of the earth upon its axis causes a strong westward current on both sides of the equator. The northern branch of this ocean-river sweeps along the northern coast of New Guinea, passes through the straits of the Sunda Islands, bends south to get around the African continent, and returns toward the equator as it enters the Atlantic. But here the unbroken shore line of the two Americas opposes an insuperable barrier; the stream subdivides; one branch, the so-called Brazil Current, returns to the south, while the other bends northwest and enters the Gulf of Mexico through the channel of Yucatan. But finding no outlet to the west, the current bending along the shore, at last sweeps through the Strait of Florida, and its waters, warmed by the sun of two equatorial oceans, continue their course towards the western coast of Europe. Off Cape Hatteras, where it has attained a breadth of seventy-five miles, the temperature of the stream in midwinter is nearly thirty degrees higher than that of the sea which it traverses. A stream of warm water, warmer and several hundred times larger than that of the lower Mississippi, thus carries the climate of the tropics towards the borderlands of the arctic zone, and though it cannot entirely annul the disadvantages of the higher latitudes, it can, at least, neutralize them sufficiently to bend the winter isotherms² of Northern Europe about fourteen degrees to the south. In other words, we have to go to Boston, latitude forty-two degrees north, before we can find a winter climate corresponding to that of Copenhagen, latitude fifty-six degrees north. And even then we get only the average winter temperature. In Denmark the mercury often stays below the freezing point as long as anywhere in New England; but it never sinks down to thirty degrees below zero, as it very frequently does in Boston.

MOUNTAIN BARRIERS.

The Gulf Stream, however, is not the only cause of the remarkable mildness of the European climate, as compared with that of the countries on the opposite coast of the Atlantic. On comparing the maps of Europe and East America we find a significant difference in the general direction of the principal mountain ranges. Both chains of the Rocky Mountains, as well as the three parallel ridges of the Appalachian mountain system, run from north to south, while the Cevennes, the Balkan, the Alps, the Pyrenees, and the principal ranges of the Spanish Sierras, all run from east to west, thus opposing a far-stretching barrier to the advance of the arctic air currents. Our polar waves sweep free from Labrador across Canada to the delta of the Mississippi Valley. The force of the European north winds is effectually broken before they reach the plains of Lombardy or the Valley of Tiflis.³

CLIMATIC INFLUENCE OF VEGETATION.

It is also certain that in Europe the borders of the temperate zone have been somewhat extended by the agency of

man. Forest destruction has made Northern Africa a furnace warming the coast lands of the neighboring continent with its oven-breath, and even thawing the snows of the inland mountains, for the *föhn*,⁴ the winter melting south-wind of the Western Alps, is but a prolonged sirocco,⁵ as the sirocco is a prolonged khamsin.⁶ A few hundred years before the beginning of our chronological era, the Tiber seems to have frozen every few years; now ice is but rarely seen below Monte Castello. Xenophon describes Socrates as wading through deep snow-drifts on a march through a country where snow is now found only on the peaks of the highest mountains. According to the accounts of the Roman historians Central Germany must once have been a most forbidding country—"bristling with ice and pines," as we would describe the woodlands of Hudson's Bay territory. Now the climate of Hesse Cassel in the center of the old Hercynian Forest, resembles that of Eastern Kentucky, though the Cassel winters are perhaps a little milder.

CLIMATIC CHANGES IN NORTH AMERICA.

But our winter climate, too, has begun to improve. The old farmers of eight or nine different counties can attest the fact that the Ocoee (or Toccoa, as they call it in Northern Georgia) used to "freeze solid every other year," while during the last fifteen years it froze only twice—in February, 1877, and January, 1882. In West Virginia and Western Pennsylvania snow storms have become lighter and "cold snaps" less frequent and severe, though in the agricultural districts of the same states one hears the occasional complaint that the foul weather has begun to set in sooner—i. e., that the marvel of the Indian summer does not seem to last as long as formerly. The extensive clearings in the western states (Ohio and Indiana, especially) have likewise made severe frosts a less frequent affliction, and the same causes may yet modify the rigorous climate of the lake regions.

ISOTHERMS.

The winter isotherms—i. e., the lines connecting places of the same average winter temperature, are not always parallel to the equator, and it is a remarkable fact that in the northern half of each continent these lines run from northwest to southeast. At Portland, Oregon, severe frosts are as rare as in Charleston, S. C.



Isothermal Lines.

Peking, under the parallel of London, has the winter climate of Stockholm; the isotherm of Morocco runs down to the Soudan. By a curious analogy the eastern shores of all continents are more fertile than the western.

GEOGRAPHICAL ANALOGIES.

On our Pacific Coast a narrow strip of arable land borders a long series of arid plateaus. In the east the arable land comprises two thirds of the vast region between the Atlantic and the Rocky Mountains. The same contrast repeats itself in South America where the maritime provinces of Brazil correspond to our Gulf States, and the narrow coast belt of Peru and Chili, to the foot-hill region of California. Western Australia is a desert; the eastern coast, a garden. The desirable territories of Africa are almost confined to the highlands of the eastern coast, the low Atlantic slope being a series of deserts and swamps. And originally the same

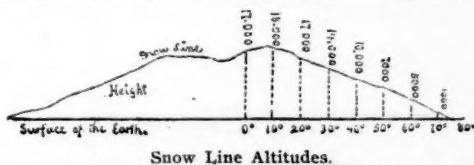
probably held good of the "main continent,"—as a French geographer proposes to call Asia and Europe combined—their separation being conventional rather than geographical. A few centuries of agricultural use or abuse have about exhausted the fertility of the Mediterranean peninsulas, while after at least five (the natives claim fifteen) thousand years of culture, China and Japan still support a population of four hundred millions.

THE CLIMATE OF CIVILIZATION.

The temperate zone of the northern hemisphere comprises several regions that may be destined to play an important part in the history of civilization. The condition of progress in culture and political development seems to have a twofold geographical basis—a temperate climate, and neighborhood of the sea. Only united they seem to develop the fruits of civilization. In spite of a salubrious climate the Afghans and Turkomans have remained barbarians; imported culture failed to take root and disappeared with the prestige of the Moslem autocrats.⁷ The proximity of a navigable ocean has not availed the Patagonians, nor the Papuans, nor the coast dwellers of Senegambia. The colonists of such regions soon exhaust their energy in a weary pull against the stream. But in Australia, Southern Africa, and South America, extensive territories combine the advantages of maritime facilities with those of an unexceptionable climate. Chili, Uruguay, and the Argentine Republic, with an aggregate territory of a million square miles, are nearly wholly within the temperate zone and have no lack of good sea-ports or equivalent river-ports—the La Plata being one of those "flowing seas" that serves all purposes of maritime commerce. Natal, the Orange Free State, Cape Colony, the southern half of the Transvaal Republic, abound with animal life and all the conditions of physical welfare, while the coast of the ocean is not more than four hundred miles from any point of their territories. New Zealand, Tasmania, and the eastern coast of Australia from the tropics to the thirty-ninth degree of southern latitude, enjoy the climate, and more than the fertility of the Grecian islands which they resemble in their mountainous and yet safe and accessible coasts. They also abound with iron ore and coal—two other important, though not indispensable conditions of industrial development. Their colonists are the most enterprising emigrants of the most progressive races on earth. Here, then, we may look for the great empires of the future.

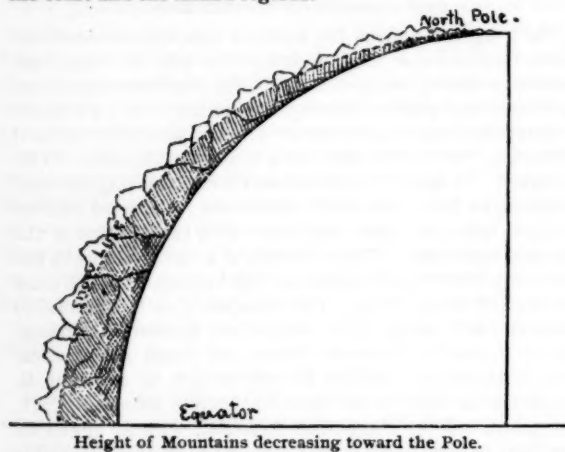
TEMPERATE REGIONS OF THE TROPICS.

The climatic limits of the temperate zone encroach upon the tropics wherever the dividing line is crossed by a range of elevated table-lands. By a remarkable arrangement the average height of several great mountain ranges decreases from the equator towards the poles, and thus maintains an almost uniform temperature of the highland regions.



In the Northern Andes a number of enormous peaks and lofty table-lands cluster about the very center of the tropics; but as we go further south the average height of the highlands gradually decreases, (though isolated peaks still pass the snow line by several thousand feet,) the mountain system contracts and finally sinks to the level of the Patagonian coast hills. In North America, too, the plateau of the Cordilleras reaches its maximum height in Southern Mexi-

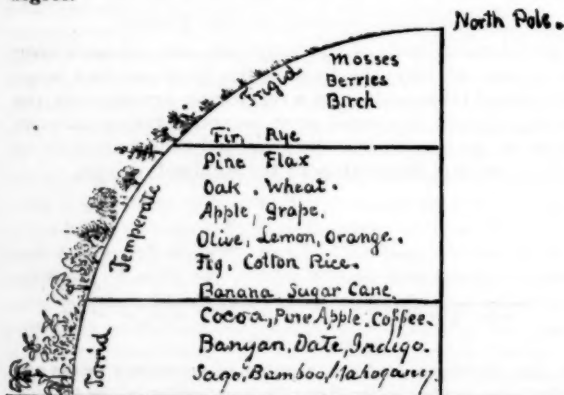
co, and gradually subsiding into the broader and lower table-lands of the Rocky Mountains, at last sinks into the coast plain of Northern Alaska. The heights of the principal passes both in the Rocky Mountains and the Andes, decrease with the distance from the poles, as if to further the purposes of communication; for in the latitude of British North America a mountain range like that of the Peruvian Andes would interpose a sheer, impassable boundary between the coast and the inland regions.



Between the Mediterranean and the Baltic a series of parallel ranges steadily subsides from the snow capped Alps to the flat hills of the lower Elbe, as the Russian mountains from the cloud-land of the Caucasus to the hummock region of the Neva, and the Asiatic plateau from the Himalaya to the dunes of the Arctic Ocean.

ORIGIN AND TRANSFER OF FOOD PLANTS.

It is probable that the habitable earth was originally covered with forests; but the first explorers of the temperate zone must have been discouraged by the scarcity of man-food proper, for the profusion of berries during a limited period of the year, could hardly compensate the absence of the countless perennial tree fruits of the tropics. But human industry assisted by the study of nature and stimulated, perhaps, by the over population of the lower latitudes, (of Egypt, India, etc.) has supplied that deficiency to a considerable degree.



Scale of Vegetation.

According to the testimony of Columella, Pliny, and other ancient naturalists, nearly all the fruit-trees now cultivated in the centers of civilization were originally brought from the lower latitudes of Asia. The peas, the almond, the apricot, the peach, and the prune were indigenous products of the

Persian coast lands. Lucullus imported the cherry-tree from Cerasus on the shore of the Euxine. From the southern slope of the Caucasus where it still grows with marvelous luxuriance, the grape-vine was brought to Asia Minor and afterwards to the Mediterranean peninsulas, France, and the valley of the Rhine. The garden chestnut (differing from the product of our wild variety as a plum differs from a sloe) came from the neighborhood of Castana in Pontus. The "golden apples of the Hesperides" (the Azores or Canary Islands) were probably oranges. The birth land of our cereals is doubtful, but the introduction of wheat into Northern and Central Europe is of comparatively recent date. From America, Europe has borrowed the maize and the potato, and repaid the debt by sending rye, wheat, oats, barley, hemp, flax, garden vegetables, and orchard fruits.

TRANSFER OF DOMESTIC ANIMALS.

The introduction of various domestic animals has likewise facilitated the colonization of the higher latitudes, and thus exerted an indirect influence upon the climatic condition of large areas of our globe. The horse and the goat are natives of Central Asia; wild ones are still found in the Mesopotamian deserts, and the naturalist Ritter has proved that the camel was not known in Northern Africa till a comparatively recent period of history, and was probably brought from Arabia or Bactria. Sheep have been herded from such immemorial times that their origin is rather doubtful. Our domestic sheep have lost the characteristics of their wild congeners inhabiting the highlands of Corsica, Sardinia, and Turkestan, and the summit regions of the Rocky Mountains; but a species of cow closely resembling some of our domestic varieties, is found in the mountains of Java.

CHARACTERISTICS OF THE AMERICAN FAUNA.

The aborigines of America had no domestic quadrupeds but the llama and a wolfish species of dog. It seemed, indeed, as if nature had favored the eastern continents in regard to the number and variety of the large quadrupeds, and the New World in regard to birds and plants. The direction of our principal mountain ranges favored the northward spread of numberless trees found only in the lower latitudes of the Old World; birds, too, could more easily reach a warm winter climate and, like the rice bird and the migratory pigeon, often multiplied till their swarms resembled those of the Egyptian locust. But somehow the climate or soil of the eastern hemisphere proved more favorable to the development of mammals. Compared with the apes of the eastern tropics our fourhanders are intellectual and physical dwarfs. The lion, the tiger, and the East Indian cheetah, or hunting leopard, are as superior to their western congeners as the camel to the llama, or the elephant to the tapir.

ACCLIMATIZED ANIMALS.

But since the advent of Columbus that difference has been more and more equalized, till it has become doubtful if America does not now contain a greater number (if not variety) of large quadrupeds than any equal area of the Old World. On the vast plains of our central plateaus herds of domestic animals have multiplied much faster than the human population, and some of their varieties combine the hardness of their wild ancestors with the best qualities of the European thoroughbreds. Within the last century Europe has introduced the Cashmere goat, the Asiatic buffalo, and the Peruvian alpaca. The camel seems to thrive in Northern Italy and Southern France, and could probably be acclimatized on all the table-lands of our western territories where the vigor of the winter climate does not exceed that of Eastern Bactria. The Asiatic hunting leopard might

prove invaluable in Central Australia where hordes of kangaroos dispute the pastures with the herds of the British colonists. Domestic fowl and game-birds of various kinds have been introduced into our northern border states and British North America where even the silk-worm might possibly do as well as in Northern China, since its culture requires a warm summer rather than perennial mildness of

climate, and mulberry trees have been successfully grown in the gardens of Vancouver Island. Cultivation continually develops hardier, or otherwise modified, varieties; the products of the tropics have in several cases been acclimatized in the border lands of the frigid zone, and the industry of man has thus, in some measure, compensated for the consequences of the earth-desolating sin of forest destruction.

PHILOSOPHY MADE SIMPLE.

BY PROFESSOR W. T. HARRIS, LL.D.

THEISM.

All beings are particularized or individualized by means of marks or attributes variously called qualities, properties, distinctions, differences, characteristics, or determinations. One object differs from another by means of its determinations. We say, therefore, that any existence is what it is through these characteristics or determinations. Now we can see clearly that all things get their characteristics or determinations either from some foreign source, or originate them themselves.

Again, if the characteristics or determinations are derived from a foreign source, the being to which they belong is a dependent being. Dependent beings derive their determinations from others, while independent beings, if there are any, must originate their own determinations.

All beings are dependent or independent; if dependent they imply other beings upon which they depend for the determinations that constitute their existence. A dependent being does not constitute a separate individuality, but forms a part of the being on which it depends. So, too, if a being depends on another dependent being or on a series of dependent beings, what it derives from the other or from the series, is transmitted to it from some independent being on which all these depend.

If there were several mutually dependent beings, the whole would make an independent being. But in such a case the independent whole would form a unity above the existence of the component parts, just as the mutual dependence of acid and alkali forms a salt, a unity in which the acid and alkali have lost their individuality.

All independent being must be self-determined. Here is the important conclusion. If independent, it must originate its characteristics, qualities, and determinations, through its own self-activity. Here we arrive at self-activity again as the source of all being. Our logical ladder to this conclusion has three rounds. (1) All dependent beings belong to others, and with them make up wholes or totalities. (2) All wholes or totalities of being must be independent. (3) All independent being must be self-active, and originate its own qualities, distinctions, or attributes.

If there are real effects, there are real causes. If there are dependent beings, there must be independent beings on which they depend. True causes and really independent beings are self-active or self-determined.

All limited existence is either self-limited and, therefore, independent, or limited through others and, therefore, dependent. Self-existent being is self-active and self-determined. This result is substantially the same thought as that found by analyzing causality. There must be self-separation or else no influence can pass over to another object. There must be self-distinction or else no characteristics or determinations can arise. The cause must first act in itself before its energy causes an effect in something else.

Hence, the true cause must have within itself both phases, and be effect of itself as well as cause of itself.

We must notice another very important consequence of this investigation of presuppositions of experience. It follows that all self-existent beings are unities, and yet not abstract unities. Self-activity implies active subject and passive object in one. It is self-active and self-passive, determiner and determined. As subject or determiner it is not yet any particular characteristic or distinction, but the possibility of all distinctions and characteristics. As determined it is particularized and special. Hence, we see that any independent, or self-existent being is a self-distinguishing being, and not a mere empty "unconditioned" without attributes or qualities. This is so much in favor of theism, and against pantheism. For theism sustains the doctrine of a "living" (self-active) God against pantheism which holds to a transcendental unity that pervades all, and yet is nothing special, but only a void in which all characteristics are annulled, and hence is neither subject nor object, good nor evil, and is unconscious.

It is, moreover, a presumption in favor of Christian theism, because the latter lays stress on the personality of God. Self-activity is self-distinction, and has many stages or degrees of realization. It may be life, as in the plant or animal; or feeling and locomotion, as in animals; or reason, as in man; or, finally, absolute personality, as in God. In the plant we have reaction against environment; the plant takes up its nourishment from without, and transmutes it into vegetable cells and adds them to its substance. In feeling the animal exhibits a higher form of self-activity, inasmuch as it reproduces within itself an impression of its environment, while in locomotion it determines for itself its own space. In reason man reaches a still higher form of self-activity—the pure internality which makes for itself an environment of ideas and institutions. But in these realms of experience we do not find pure self-activity in its complete development.

Philosophy looks beyond for an ultimate presupposition, and finds the perfect self-activity presupposed as the personal God.

Looking at the world in time and space we see that whatever has extension is co-ordinate to other spatial existences and, therefore, limited by them. All things in space are, therefore, mutually interdependent to the degree that they are conditioned by space. Hence, they all presuppose one independent Being whose self-activity originates them.

Moreover in the phases of change, succession, or motion, all things in the world presuppose, as time-existences, the mutual dependence that reduces them to a unity dependent on a self-existent whose form is eternity. Thus the world in time and space presupposes as its origin a First Cause whose characteristics or attributes are such as follow as consequences from perfect self-activity. Perfect will, perfect

knowing, perfect life, are implied in the perfect self-distinction of a First Cause.

These implications, it is true, do not appear at first. Only after the thinking power has trained itself to look into the presuppositions of its experience, does it begin to discover these wonderful conclusions. Then it grows in this power constantly by exercising its thoughts on divine themes.

To the person who has never discovered the presuppositions that underlie experience, there is no necessary unity to the world and, consequently, no necessity for a God. He may, nevertheless, surrender his intellect to faith and adopt a belief in God. But if he persists in "thinking for himself", he will reach atheistic conclusions at this state of thought. For ignoring the unity which time and space give to the dependent existences of the world, he will take for granted their independence. If objects in the world all possess self-existence just as they are, then, of course, they are independent beings, and do not presuppose one absolute independent Being. This is atheism. But it cannot stand the test of reflection.

Reflection discovers that extension in space and sequence in time involve mutual dependence throughout the universe. At this state of thought he has left atheism and arrived at pantheism. For time and space are not forms of personality, but only of abstract unity and, hence, although they make atheism impossible, they do not necessitate theism. The idea of causality followed out into the conception of self-activity and self-determination corrects the pantheistic result and arrives at theism.

FREEDOM OF THE WILL.

The center of philosophy is the principle of self-activity which we have just considered. It is found to be the presupposition of all causal action; of all influence of one object upon another; of all change and motion.

Self-activity is the characteristic of all totality; of all ultimate being; in short, of all independence. Hence, in the above paragraphs we have inferred from it, that the supreme principle of the universe is subject and object of itself, and therefore conscious and personal.

Ordinary "common sense" is in the habit of contemplating all objects as things having environments. Its stage of thought is the crudest and most elementary. It is not able to conceive forces and relations. For it takes for granted that all reality is composed of things which can be imaged or pictured in the mind. Great things are composed of little things; all reality is an aggregate of things; these are its principles.

It is a distinct elevation above the boasted "common sense" stand-point when the thinker comes to be able to see dependence, relativity, causal action and reaction, as the essential basis of reality. He then gets in the habit of looking beyond things as dead results, to the living forces that produce them. He learns to study objects in the history of their process of growth and decay. He looks for the law of the process. This habit of mind is not "common sense" but uncommon sense. It is, however, becoming prevalent among specialists in modern science by means of the writings of the "comparative" school—such writers as Cuvier, Lyell, Agassiz, Darwin, who learn to see each thing in the perspective of its history.

This second stage of thinking leads up to a third stage which regards all things as manifestations of self-activity—as revelations of the supreme, divine self-activity. The second stage of thinking is pantheistic, in so far as it looks upon all objects in the world as mere dependent beings caused through others and as not possessed of self-existence. According to this view it makes all beings necessitated by

others, and these again, by others. The infinite progress of dependence upon others seems insurmountable. Pantheism denies true self-existence to all created beings. It makes them all shadows of an absolute which possesses no qualities or attributes. Quality and attribute are limitations and hence incompatible with the absolute, says this second stage of thinking. But such an absolute is an empty void, for all activity is denied to it. If finite things are merely relative and dependent, they do not manifest or reveal "the absolute" as conceived by pantheism, and, hence, they are in very truth vain shadows. But an absolute that possesses no attributes and no self-activity is an absolute nothing. For it cannot relate to the world as creator without activity of its own, nor can it relate to itself without self-activity. If it is a mere image or picture of some immense being occupying space but devoid of motion, then the fact of its filling space makes it an aggregate of parts—a gigantic thing composed of things, and we have only the first or elementary stage of thought. The first stage of thought conceives things and not forces. If it attempts to conceive forces, it pictures them as things—heat, light, and electricity, as "fluids." The second stage of thought conceives forces as the reality underlying things. Things are equilibria of forces. The first stage of thought is atheistic, because it refuses to think a true absolute, but insists on an image or picture of some limited thing, however great it may be. The second stage of thought is pantheistic, because it cannot see any independence or self-existence except in the absolute: "The absolute is all that truly is, and all created beings are mere shadows of it." This is the principle of "absolute relativity," which we hear from the evolutionists. All things are what they are through their relation to others. The totality is what it is through its relation to the absolute. The absolute is conceived in this theory as that which has no relations, and this is the fallacy of pantheism.

Pantheism is a true and valid thought, in so far as it perceives the necessity for a One Absolute as the ground of a world of finite and transitory things. It is wrong, in so far as it denies self-activity to the absolute.

But atheism is no philosophic basis for a view of human and divine relations; nor is pantheism. Atheism logically sets up the principle of individual self-interest. Pantheism logically sets up (as Buddhism or Brahminism) the absolute renunciation of the individual. To be like its absolute it must annul all finitude, all individualism, and even all personality.

The third stage of thinking perceives self-activity as the first principle, as the absolute. Hence its absolute is not empty, but filled with self-relation which is thinking and willing. Its absolute is, therefore, creative. While pantheism conceives an absolute which does not create because it does not act at all, and, hence, the beings in the world are to be regarded as shadows possessing no real being; theism, on the other hand, conceives the absolute as Personal Creator, and it looks upon the beings in the world as possessing reality in various degrees.

Creation reveals its Creator. Self activity can be revealed only in self-activities. The plant reveals self-activity in its growth. It acts upon its environment, changes it, stamps upon it its own nature, and adds it to its own structure, changing inorganic elements into vegetable cells. Plant life thus reveals the principle of self-activity. Animal life feels and moves itself; both feeling and locomotion are forms of self-activity. Feeling is a reproduction of the environment by the self-activity and within the self activity. Locomotion is the origination of movement in a body by the self-

activity that has caused it to grow. Human consciousness is self-activity in the form of free and immortal personality. Even the inorganic world assumes globular shape and revolves on its axis and also in an orbit. Its movement in returning cycles symbolically points back to absolute self-activity as its creator.

The phases of nature found in the revolving globe, the plant, the animal, reflect, but do not adequately reveal, the principle of self-activity. Man alone in his intelligence and will reveals it. For man possesses the capacity for infinite culture. He can grow in knowledge and wisdom, and he can grow in holiness, forever, by the exercise of his self-activity.

Self-activity is freedom. The so-called "freedom of the will" belongs to the highest degree of self-activity. But freedom of the will seems an impossible thought to all persons on the second stage of culture in thinking, and who, consequently, have not reached the idea of self-activity. To them fate seems the only logical outcome in the universe. Their principle reads thus: "All things are necessitated; each thing is necessitated by the totality of its conditions to be as it is, and whatever is must be as it is, and under the conditions cannot be otherwise."

Nothing seems clearer to the thinker who has advanced beyond the first stage of thought which regards all reality as made up of things without relations. The second stage of thought which sees the essentiality of relations and dependence has fate or necessity as its supreme principle. To it all movement and change seem to originate through some external cause. According to it, therefore, there is no internal cause, no self-activity; everything is necessitated by its environment of outside circumstances.

The difficulty with this view is that it confines its attention to dependent beings, and refuses to think of independent beings; it thinks parts, but will not think the whole or totality. If the part is dependent and relative, certainly the whole or totality cannot be dependent and relative. The totality cannot be necessitated by something outside of it, precisely because the totality has nothing outside of it.

The totality must be self-necessitated or free. If the parts are necessitated by what is outside of them, yet the constraint is within the whole, and must arise in the self-activity of the whole.

The idea of change is inconceivable on this basis of universal necessity. If one admits the fact of change, he is bound logically to admit self-activity in the totality. Let us look at this logic. According to the doctrine of fate all things are necessitated by the totality of conditions. If things change, then something new begins and something old ceases to be. The thing before the change was necessitated to be what it was by the totality of conditions; and the new thing that has come to be after the change, is also necessitated to be what it is by the totality of conditions. Under the same totality of conditions, however, there cannot be two different states or conditions of a thing, for that would contradict the law of necessity and establish chance in its place. Under the same conditions a thing must always remain as it is and cannot change. Only a change in the conditions, therefore, will make possible a change in the thing. For as the two states of the thing, the one before, the other after the change are different, they require two different totalities of conditions to make them possible, according to the law of necessity or fate.

By this process we have simply shifted the problem of change from the thing to the totality of conditions. Having explained the change of the thing by the change of the totality of conditions, we are called upon to explain the

change in the latter. Since it is the totality of conditions, there is no environment of conditions outside of it, and, hence, it is its own necessity. If it moves or changes, it must move or change itself. Here we have arrived again at self-activity as the presupposition of necessity. In other words necessity cannot be the supreme principle, for it presupposes self-activity or freedom in the necessitating totality, as the source from which the constraint proceeds.

Thus the second stage of thinking is forced to contradict its principle of relativity and dependence on external necessity, and admit the principle of freedom, although only in the totality.

Since the objections to freedom of the will are based for the most part on the impossibility of self-activity, it follows that with the admission of its reality the chief difficulty is overcome. But it is surprising to see how many devices the second stage of thinking will invent to defend its position. A favorite argument with it is based on the necessity of the strongest motive. The environment is conceived to be a list of motives which furnish alternatives of action. The strongest motive, however, is supposed to constrain the will and render freedom impossible.

Those fatalists who assert that the will is necessitated because it yields to the strongest motive, overlook the distinction between reality and potentiality, and do not consider that motives are possibilities and not realities. A reality is not a motive; a motive is only the conception of a desirable possibility. A potentiality or possibility is not an existence, but only an idea in the mind, which the mind originates by its own activity. After creating the idea of a possible existence the mind may make it real by an action of the will, or it may leave it a mere possibility. The mind creates the motive by its thinking-activity, and creates also its realization by its will-activity, and, hence, is doubly creative, doubly free. It is the grossest of errors, therefore, to conceive the mind as a mere agent that transmits the causality of the motive to the deed, when, in point of fact, it is the cause of both the motive and the deed. To say that a motive constrains the will is the same as to say that something acts before it exists. According to this view the motive, a mere idea without reality, acts upon the will and causes it to produce a reality for it—a possibility constrains a reality (the will) to change it (the possibility, the motive) into a reality.

Another stronghold of fatalism is founded on a confusion of the different meanings of the word necessity. In logical necessity there is nothing to contradict freedom of the will. Only external necessity is incompatible with such freedom. It is a logical necessity that the totality must be self-active and free. An external necessity or constraint would destroy freedom; but a moral necessity confirms freedom.

The most important distinction is here to be made—the distinction between spontaneity or mere self-activity in its first degree, and moral freedom or self-activity in accordance with its own nature.

It is clear that a self-active being may act in contradiction to itself, or in such a manner that its deeds are mutually destructive and reduced to zero. Or, again, it may act so that each act confirms and strengthens all others. The latter species of acts is said to be moral actions; it is in harmony with the nature of freedom or self-activity, while the former is immoral and tends to mutual destruction.

Human institutions (family, society, state, church) are founded in the interest of true freedom. The freedom of each individual acting according to moral laws, goes to the support of all individuals in the exercise of their freedom. The individual may insist upon his caprice and arbitrariness, and set himself against the moral frame-work of society. In this

case he exhibits his formal freedom at the expense of his substantial freedom. For he obliges his fellow-men to conspire against the exercise of his powers, to realize his volitions, and to interpose prison bars or other constraint. His will cannot be constrained, because it is absolutely self-active; but his control over the environment beyond the limits of his individuality is resisted by other free individuals whose environment he attacks. Formal freedom is the freedom to attempt whatever one chooses; substantial freedom is the freedom of the race, which one individual shares with the rest by willing what is in accordance with the nature of self-activity, and therefore co-operative with the moral will of all men.

This capacity for substantial freedom through combination of the individual with the race, points toward immortality. Since each individual learns the nature of pure self-activity through observing the mutual effects of human deeds, that is to say, learns what deeds are not self-contradictory but affirmative through the moral laws discovered by the race as its aggregate wisdom, it follows that the perfection

of each individual is attained in proportion to his acquirement of this wisdom of the race, and his realization of it in his own life. The free being has the power of co-operating with his race in such a way as to avail himself by intercommunication, of the experience of all. Each life is thus in part vicarious. Each lives for the benefit of all, and all for each. By sharing in the experience of others the individual is enabled to reap their wisdom, and at the same time to escape the pain ensuing from their mistakes. Thus infinite growth in knowledge and holiness becomes possible. The ideal of human life is revealed in this: Infinite combination of humanity extending through an infinite future of immortal life; growth in the image of the Personal God through membership in the infinite invisible church. The principle of grace is realized in human institutions. By social combination each gives his individual mite to the whole and receives in turn the aggregate gift of the social whole, thus making him rich by an infinite return.

"Although philosophy can bake no bread, she can procure for us God, Freedom and Immortality."

(The end.)

SUNDAY READINGS.

SELECTED BY CHANCELLOR J. H. VINCENT, LL.D.

[May 2.]

It has always been felt, even by men who did not view the matter from the Christian stand-point, that the immediate effects of the mission of Christ must be largely ascribed to the influence of that divine personality which He allied with human natures, and which brought Him into contact, at every stage of His earthly sojourn, with the sorrows, the necessities, and the sympathies of life. The point has been forcibly stated by a brilliant essayist, whose words many here will doubtless remember. "God, the uncreated, the incomprehensible, the invisible, attracted few worshippers. . . . It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the furies of the lictor, and the swords of thirty legions, were humbled in the dust." The same feeling has brought it to pass that the love of Christ, rather than any other form of the religious sentiment, represents the very heart and center of the Christian character. It is the love of Christ which throbs through the glowing sentences of the deepest and most spiritual looks of devotion, and gives warmth and energy to every earnest prayer. "The love of Christ constraineth us", says the Apostle; and the love of Christ alone supplies the strong and overruling motive which can conquer the unrighteousness, the impurity, the selfish darkness of the world.—*Archdeacon Hannah. Sermon on I. John, 3, 5.*

[May 9.]

The life of Christ, then, is the noblest example of the power of influence, just as the Church of Christ is the grandest illustration of the value of system that has ever yet been made known among mankind. Here we are dealing with a law of universal application. For the two things, influence and system, are the elements which meet in all great institutions—the one to give force and impetus, the other to supply a preservative and penetrating power. In God Himself these two principles are united in completeness and perfec-

tion. His power is as supreme as if no such thing as law ever existed. His order is so perfect that He is "a law unto Himself and to all other things besides." While both of these are illustrated in the life of Christ and in the Church, both of them rank among the best gifts which God has bestowed on His creatures for the discharge of their work and the improvement of their race. The life of influence is indispensable to give vigor to system; the protection of system is just as requisite to prevent the life of a new impulse from evaporating and losing itself when the motive power has been withdrawn.—*Archdeacon Hannah. Sermon on I. John, 3, 5.*

[May 16.]

One book charmed us all in the days of our youth. Is there a boy alive who has not read it? "Robinson Crusoe" was a wealth of wonders to me. I could have read it over a score of times and never have wearied. A passage in that book comes vividly before my recollection to-night as I read my text. Robinson Crusoe has been wrecked. He is left in the desert island all alone. His case is a very pitiable one. He goes to his bed, and he is smitten with fever. This fever lasts upon him long, and he has no one to wait upon him—none even to bring him a cup of cold water. He is ready to perish. He had been accustomed to sin, and had all the vices of a sailor; but his hard case brought him to think. He opens a Bible which he finds in his chest, and he lights upon this passage, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." That night he prayed for the first time in his life, and ever after there was in him a hope in God which marked the birth of the heavenly life.

Although Robinson Crusoe is not here, nor his man Friday either, yet there may be somebody here very like him, a person who has suffered shipwreck in life, and who has now become a drifting, solitary creature. . . . Thus saith the Lord unto thee, my friend, this night, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." You have come here half hoping that there might be a word from God to your soul, "half hoping," I

said; for you are as much under the influence of dread as of hope. You are filled with despair. To you it seems that God has forgotten to be gracious, and that He has in anger shut up the bowels of his compassion. The lying fiend has persuaded thee that there is no hope, on purpose that he may bind thee with the brazen fetters of despair, and hold thee as a captive to work in the mill of ungodliness so long as thou livest. Thou writest bitter things against thyself, but they are as false as they are bitter. The Lord's mercies fail not. His mercy endureth forever; and thus in mercy does he speak to thee, poor troubled spirit, even to thee, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." — *The Rev. C. H. Spurgeon. Sermon on Psalms, 50, 15.*

[May 23.]

He comes, the Man of Sorrows, with the gift of joy in His hand. It is not an unworthy object—not unworthy, I mean, of a divine sacrifice—to make men glad. It is worth His while to come from heaven to agonize and die, in order that He may sprinkle some drops of incorruptible and everlasting joy over the weary and sorrowful hearts of earth. We do not always give its true importance to gladness in the economy of our lives, because we are so accustomed to draw our joys from ignoble sources, that in most of our joys there is something not altogether creditable or lofty. But Christ came to bring gladness, and to transform the earthly sources of such into heavenly fountains; and so to change all the less sweet, satisfying, and potent draughts which we take from earth's cisterns, into the wine of the kingdom; the new wine, strong and invigorating, "making glad the heart of man."

Our commonest blessings, our commonest joys, if only they be not foul and filthy, are capable of this transformation. Link them with Christ; be glad in Him. Bring Him into your mirth, and it will change its character. Like a taper plunged into a jar of oxygen, it will blaze up more brightly. Earth at its best and brightest, without Him is like some fair landscape lying in the shadow; and when He comes to it, it is like the same scene when the sun blazes out upon it, flashes from every bend of the rippling river, brings beauty into many a shady corner, opens all the flowering petals, and sets all the birds singing in the sky. The whole scene changes when a beam of light from Him falls upon earthly joys. He will transform them and ennoble them and make them perpetual. Do not meddle with mirth that you cannot . . . ask Him to bless; and do not keep Him out of your gladness, or it will have bitterness on your

lips howsoever sweet at first.—*The Rev. Alexander McClaren, D.D. Sermon on John, 2, 11.*

[May 30.]

Christ is not only a divine Saviour, but He is a divine philosopher. Do you recollect in His life that frequently He was surrounded by sharp, shrewd, cultured Pharisees, and Sadducees, and lawyers; do you recollect they frequently put to Him the most intricate and abstruse questions, and do you notice how he never said, "Gentlemen, hold on a few minutes until I consult history, or until I consult an encyclopaedia, or until I consult others"; but do you notice, from the time he was twelve years of age up, He met every question in the flash of a moment, and He spread light and knowledge and wisdom before the people in answer to those questions? O thou divine philosopher, thou canst teach me, and thou hast never suffered mortal man to go away with his question unanswered, no matter how abstruse, no matter how profound, but in the twinkling of an eye the answer to the question came flowing from His lips.

Brethren, when I read these words, "Come unto me", I am glad they are just as they are. I am glad it isn't "Go yonder", or "Send yonder", or "Apply over there"; but it is "Come unto me" — the great Saviour of men and the divine philosopher among men. Now we see, brethren, you need not be afraid to trust your case in His hands. A great many men at this point will say, "I admit my want, I certify to my need, but I tell you mine is a peculiar case. I can see how that man can be saved, and how that man ought to go up, but mine is such a peculiar case—nothing like it in history, or in prophecy, or in the world." . . . It's part of the devil's business to go round and make people believe, "Yours is a peculiar case. There isn't anything like it under the sun." Yes, you'd be astonished, too, if you knew how many people were down with your disease, and you'd be astonished to know how many men have been cured of your very same disease. . . . How foolish to think we are so unlike everybody else! Don't the Bible tell me that no temptation shall befall me [but such as is common to man]? We . . . all . . . have the same hopes and fears and battles, and the same trials and the same triumphs; and when the Lord Jesus Christ understands one of you He understands all men, and I'll tell you to-night as He stands up before the guilty world and pleads with me to come unto Him, He's saying, "Come unto me. I understand your case, I know what your ailment is, and where the disease is, and I have the remedy. Come unto me, and I will give you life and health and peace." — *Sam Jones. Sermon on Matthew, 11, 28-30.*

INTERNATIONAL LAW.

BY HON. FRANCIS WHARTON.

II. PUBLIC INTERNATIONAL LAW. WHAT IT IS.

On a former occasion I undertook to show the nature and limits of private international law which is the law that governs the relations of persons residing in distinct nationalities. I now proceed to speak, in plain and untechnical language, of public international law which is the law that governs the relation of nationalities as independent sovereigns. Of course these two departments of jurisprudence overlap each other. All nationalities are composed of individual persons, and these individuals, even in their private litigation, carry with them the laws of their respective

nationalities. All individual persons, with a very few exceptions, are parts of nationalities, and these nationalities they can call upon to fight their battles, if they are injured by a foreign power. Some branches of jurisprudence, also, are common to both spheres. Thus extradition, as a process by which a private person is brought to justice from a foreign land, belongs on this view to private international law, but it belongs to public international law when it is regarded as a process by sovereign directed to sovereign. Marriage, also, when it touches the relations of man and wife, and of parent to child, concerns private international law; but it concerns public international law so far as it

involves the question how far sovereigns by municipal decree can change its characteristics.

In the main, however, public international law (or international law as it is generally called) treats of the relations of nationalities as independent sovereigns. Viewing it in this sense, I proceed, in the first place, to ask in what a nationality when sovereign consists. And here I may say, in a large sense, that a nationality is, in modern times, sovereign when it has a territory over which it is supreme. It may be supreme in only its foreign and in other specified relations, as is the case with the federal government of the United States; or it may be supreme in all relations, as is the government of Russia. But unless it has control over a specific territory in its foreign relations, it cannot be, in the sense of international law, a sovereign nationality.

SOVEREIGNTY ON LAND.

Supposing, therefore, that a nationality with a specific territory exists, and that even thus, in its foreign relations, the territorial government is supreme, I propose to consider what are some of the features of the territory, which are requisite to constitute nationality in the sense now before us.

First, I have to notice that a nationality that discovers a territory and occupies it continuously, has title to it until expelled and kept out by force. When thus conquered the territory is subject in all police matters to the control of the conqueror, though in municipal matters it continues to be subject to its own laws until such laws are replaced by others prescribed by the conqueror.

The conqueror, by the law of nations, is obliged to bear the burdens, as well as to reap the benefit, of his conquest. A public debt, incurred by a conquered state, becomes, under the principles of international law, the debt of the conqueror. The same distinction applies to annexation. A sovereign annexing another country to his own is bound to assume its debt. This course was taken by the United States at the time of the annexation of Texas. In case of conquest there is a subordinate distinction to be observed. When a section of the conquered country is detached and appropriated by the conqueror, this does not involve a *pro rata* assumption of the debts of such section. What price of this nature the conqueror is to pay is a matter of bargain, to be determined upon by treaty between him and the conquered sovereign.

It is also to be observed in this connection that a colony that throws off the yoke of a parent sovereign, retains its boundaries, its prior rights and claims, and its municipal institutions, modified only so far as to adapt them to its new condition of independence. This was eminently the case after our own Declaration of Independence. The states which then separated, maintained their individuality after their independence was established. It is true that subsequently Massachusetts ceded part of her territory to make up the new state of Maine, while Virginia surrendered possession of the magnificent domain that now is contained within the boundaries of the states of Ohio, Indiana, Illinois, Kentucky, and Tennessee. But these surrenders of territory were by the free action of the surrendering states. By no act did they more strongly evidence the sovereignty of their individuality, than by the voluntary surrender of some portion of the territory which it had controlled.

Another interesting point to be here noticed is the supremacy of a *de facto* government, during the period when it is in power. As soon as it can enforce its commands by settled authority, obedience to such commands cannot be regarded as a political wrong. Were it otherwise, no government could claim disobedience to its authority to be a political wrong, since there is no government now in existence

which is not *de facto*, in so far that there is no such government whose title is not traceable to revolution more or less remote. But a government, to be thus *de facto*, must not be the government of a transient mob. It must have indisputed sway of such settled character as to give the prospect of approximate permanency.

Consistent with the position here taken that territorial government is sovereign, is the position that the law of nations is part of the law of the land. I do not propose now to discuss the moot question of the original foundation of the law of nations. It is enough for me now to say, that it is binding as part of the law of the land, because it has been decreed to be so by the sovereign of the land. There is no civilized nation in which this is not a settled rule. There is no civilized nation whose sovereigns do not appeal to the law of nations as absolute, in their diplomatic discussions, and whose courts do not appeal to it as absolute, when giving the reasons for their decisions. It is true that for municipal purposes the law of nations may be modified as to a particular country by statute. But while this modification will be imposed as law by the courts, on the subjects of the sovereign to whom they owe allegiance, it is uniformly acknowledged by the courts of such sovereign as having no extra-territorial effect, and as not binding such sovereign internationally. I may mention as illustrating this position, the neutrality statutes of the United States. They impose on citizens of the United States, I have no doubt, severer restrictions as to breach of neutrality, than are imposed by the law of nations. Now, though a citizen of the United States can be punished in a court of the United States for the municipal offence of disobeying such statutory injunctions, the government of the United States is not liable to other governments for such torts of citizens of the United States as, though breaches of neutrality by the statutes of the United States, are not breaches of neutrality by the law of nations. It is true that the federal courts, having no common law criminal jurisdiction, have no jurisdiction of offences by the law of nations, unless such jurisdiction be given them by statute. But the state courts have such jurisdiction when they have common law jurisdiction, and all our courts, federal and state, appeal to the law of nations in matters of civil controversy, and in the discussion, in all cases whatsoever, of questions in which the law of nations is incidentally involved. And the executive department of the government, in all its foreign relations, appeals to the law of nations as determining its course in all matters in which it is not otherwise bound by statute.

I come now to notice some of the incidents of sovereignty over territory.

The first and chief of these incidents is its inviolability. No sovereign, for instance, is permitted to exercise authority in the territory of another sovereign except with the consent of the latter.

It is a violation of the law of nations, therefore, for a sovereign to attempt, in order to punish an offence against himself, to seize the offender within the territory of another. Hence it was a violation of the law of nations for Napoleon I. to arrest the Duc d'Enghien within the territory of a foreign state.

There is an exception to this immunity recognized in cases of necessity. Of these we have had several illustrations in our own history. Thus, in the administration of Mr. Monroe, Amelia Island and Galveston, then in the jurisdiction of Spain, were occupied by bands of buccaneers who sallied forth from these fastnesses for the purpose of preying on the property of citizens of the United States, either on the high seas or on the main-land. Spain was

neither willing nor able to dispossess them. They were, consequently, as a matter of necessity, attacked by United States forces under direction of President Monroe, and were finally extirpated.

A similar question, in which, however, the plea of necessity was not under such circumstances set up by ourselves, occurred during the administration of President Van Buren. The steamer *Caroline* was used by Canadian insurgents for the conveyance of munitions of war and troops to assist the insurrection in Canada. Several attempts had been made by the Canadian government to destroy her, but she succeeded in eluding attack when on her approaches to the Canada shores. Finally, in desperation, a party of armed men under the direction of the Canada authorities, undertook to cut her out from the port of Schlosser, New York. It was a stormy night, and the most that the assailants could do was to set fire to her. She was destroyed, and several lives were lost in the conflict. Immediate complaints were made by Mr. Van Buren's administration, and at first the British government seemed to hold back from avowing the attack. When, however, Alexander McLeod, one of the parties engaged on the Canadian side, was arrested in New York for participation in the proceedings, the attack was avowed by the government, was apologized for, and excused on the ground of necessity. If the *Caroline* was unquestionably engaged in a violation of the neutrality laws of the United States, those interested in her, who were chiefly Canadian insurgents, could not ask the interposition of the United States in their behalf. The apology, therefore, was considered sufficient satisfaction by the government of the United States.

Similar questions are not uncommon with regard to Indians and other marauders who infest the boundary between the United States and Mexico. If they could not be pursued across the boundary line and punished in their nests, residence on our side of the boundary would become intolerable. Hence, it has been held, on the ground of necessity, excusable for troops of the United States, and even for private persons aggrieved, to pursue such miscreants across the line and there to punish them or to expel them from their places of refuge.

I have to notice another instance where the inviolability of territorial sovereignty is maintained, and that is where armed bodies of men under the direction of one sovereign undertake to pass over the territory of another. By the law of nations no sovereign is justified in refusing transit to peaceable citizens of another country. But by the law of nations not only is a sovereign justified in refusing transit to the armed forces of another sovereign, but for him to grant such permission when the other sovereign is a belligerent, is a breach of neutrality.

Can, however, a sovereign take jurisdiction over crimes committed in a foreign state against his sovereignty? The general opinion is that he can, when such crimes were committed by his own subjects and were distinctively against himself; and this rule is extended to cases where foreigners commit, when abroad, crimes such as forgery of his public securities, of which there might be no other sovereign to take cognizance. It has also been held that when a crime put into operation in one country takes effect in another, the latter country has jurisdiction, no matter to which country the offender owes allegiance. But it should be remembered that to enable the offended sovereign to bring the offender in such cases to trial, the latter must either come voluntarily within the former's jurisdiction, or must be brought to it by process of extradition. It would be a violation of the law of nations, as has already been stated, for the offended country

to arrest an offender in another country without the assent of the latter country's sovereign.

In modern times this assent is given under what is called "extradition" process, by which, on demand of the sovereign against whom the crime is committed, the sovereign of the country of asylum delivers up the offender for trial in the country having jurisdiction of the offense. It has been in some cases held that extradition will be granted on demand even without treaty. But it is now generally settled that process of this character only holds good in cases in which a treaty exists sustaining it, and that the process must be in conformity to, and limited by, treaty stipulations.

SOVEREIGNTY ON SEA.

So much, then, for sovereignty on land. I now proceed to notice sovereignty on sea; a topic far more complex, and in some respects far more important. Over the high seas all civilized nations exercise a sovereignty which is apportioned somewhat as follows.

Every nation is sovereign over that portion of the high seas which is occupied by one of its own ships. A ship, such is the principle, is a part of the territory of the country whose flag it carries; and the rule applies not merely to ships of war but to merchant ships. Hence, it is as much a violation of a sovereign's territory to invade one of his ships in order to arrest an alleged delinquent, as to invade his soil for the same purpose. It was in vindication of this principle that the United States waged a controversy with Great Britain which ended in the war of 1812. Although in the treaty of Ghent with which that war closed, there was no formal surrender of the claim to search vessels of the United States for British seamen, which was the shape in which the alleged right had been, in the then condition of things, presented; yet that claim—the claim of impressment as it is called—is now abandoned, and will never again be revived.

There is one important exception, however, to the principle of the territoriality of ships, and of the exclusive jurisdiction over them of their sovereigns, and that is what is called the belligerent right of search. In time of war a belligerent, so it is universally conceded, may search the merchant ships of other nationalities for the purpose of determining whether they carry contraband of war—i. e., materials destined for the other belligerent, which may enable such belligerent more effectually to carry on hostilities against the enemy by whom the arrest is made. As to the limits of contraband there has been great discussion. Of course, all munitions of war fall under this head; and so do troops and horses to be used for warlike purposes. Under the same category have been classed dispatches to the antagonistic belligerent. Whether diplomatic agents fall under this head has been much disputed. This question arose during the late Civil War, when the steam-packet *Trent*, flying under the British flag, was arrested by a United States cruiser under the command of Commodore Wilkes, and Messrs. Mason and Slidell were taken from the *Trent* and conveyed to Fort Warren. The proceeding was subsequently disavowed by the government of the United States, and Messrs. Mason and Slidell given back to the British government on the ground that the question was one for a prize-court, and not for the arbitrary action of a commander at sea.

Another interesting question arises as to what constitutes territorial waters. The belt of sea which surrounds the coast must, at least to some extent, be under the control of the sovereign of the coast. If it were not so, not only could custom-house depredations be carried on by foreigners under the very shadow of the shore, without the opportunity of

summary repression; but without the opportunity of such repression, vessels almost on the surf could send missiles to the shore without the municipal authorities of the shore having any right of prevention or of chastisement. That such a right should be given to the shore authorities is maintained by all civilized nations. The only question is as to the extent of the waters—the marginal belt of sea as it is sometimes called—over which this jurisdiction extends. When cannon became common engines of marine warfare, and when the limit of cannon-shot was supposed to be three miles, this marine belt of territorial water was held to extend for three miles from the coast. Now, however, when cannon can discharge shot that will strike at a distance of nine miles, it is impossible on principle to maintain intact and unmodified the old rule. Perhaps the best present position is to retain so far as concerns restrictions on fisheries, the old limit of three miles; but to hold that for police purposes and for the purpose of limiting the sphere of belligerent engagements on neutral waters, the limits of neutral waters should be extended so far as to include the range of missiles by which persons or property on the shore could be injured. Certainly the United States, being a neutral, could not stand by passively and permit a naval collision between belligerents within such a range, for instance, of the city of Boston as would cause the city, by shot sent from a distance of over three miles, to be devastated. For the same reason it would be absurd to say that a miscreant sending shot into Boston at a range of four miles, would be out of the reach of the police of Massachusetts. Hence, it seems proper to hold that state municipal authority should extend for as long a distance

into the sea as shots from the sea could reach the shore.

It is by this distinction that we may be able to solve the vexed question as to the territoriality of those vast expanses of sea that are enclosed between the shore and a line extending from cape to cape. Supposing, for instance, a line should be drawn from the eastern extremity of Cape Cod, or the eastern extremity of Block Island, to Cape May; would all the sea to the west of such a line be regarded as territorial water? So it has been argued by eminent authorities, among whom may be reckoned Chancellor Kent². Yet the effect would be, if we extended the same principle to the coast of New Foundland, to give the police control of fisheries to the authorities of the adjacent shores, and even on our own coast to raise many embarrassing questions as to the jurisdiction of offences committed on the waters so enclosed. The most reasonable view, and that to which recent authorities are converging, is to hold to the three mile limit as to fisheries, and as to police offences, to hold to the limit of cannon-shot.

As to rivers, however, there are several distinctive considerations. A nation through whose soil a river passes, has the right of transit over such river till it reaches the sea, no matter through what territories it flows. Over rivers all of whose waters are within gunshot of the shore, the authorities of the shore have jurisdiction, the sovereign of each bank holding such jurisdiction to the middle of the river. When, however, a river is an arm of the sea it is to be regarded as subject to the same laws as the sea; and when its banks are possessed by a series of nations in turn, then it is to be looked upon as open to the ships not only of those nations, but of all the world.

PARLIAMENTARY PRACTICE.

BY THE REV. T. B. NEELY, D.D.

PART II.

When a member has the floor he may make a proposition for the consideration and discussion of the body. This is called moving or making a *motion*. To move is literally "to set in motion," and so the member who presents a proposition for consideration sets the business of the meeting in motion, for a motion is the basis of the business and the ordinary form in which business is introduced. The obsolete verb *to move* meant to propose; thus Milton says, "O thou that . . . when we were quite breathless, didst *motion* peace and terms of covenant with us;" and so Webster defines a motion as, "a proposal made; proposition offered; especially, a proposition made in a deliberative assembly."

In a parliamentary sense a motion is a formally-worded proposition presented in a deliberative body for its consideration and decision. Thus a member having the floor may say, "I move that five hundred copies of the president's address be printed." He may incorporate any proposition, but the usual style is to begin with the form "I move."

The rule is that motions must be reduced to writing on the demand of the presiding officer or of any member. Ordinarily a lengthy motion or one requiring great precision in phraseology, should be presented in writing; but if the motion is brief and simple, especially where the motion is made for the disposal of other motions or questions, or relates to routine business, it is usual to present it orally. Besides the simple motion, there is the more formal kind

which is styled a *resolution*. This is presumed to embrace matters of greater importance than those usually covered by a simple motion, or to present them in a more elaborate form. A resolution begins with the word *resolved*, or the words *resolved, that*.

The member having obtained the floor says, "Mr. President, I desire to offer the following resolution: "Resolved, That one hundred dollars be appropriated for the purchase of books for the library, and that the selection of works be made by the president and the librarian." Or the resolution may relate to some other matter.

Frequently two or more resolutions are connected and are presented at the same time, and are, so to speak, one proposition. In such a case the resolutions in the series are numbered in order. Thus, "Resolved, first," etc.

Often the single resolution or a series of resolutions is preceded by an introductory paragraph called a *preamble*, which recites the reason or occasion for the resolution or resolutions and begins with the word *whereas*. Thus, "Whereas, the proportion of illiteracy in the state has increased to an alarming extent and threatens the perpetuity of free institutions; therefore,

"Resolved, That an increased appropriation for the multiplication and better support of public schools should at once be made."

All such resolutions should be in writing when presented. The member offering the resolution may read it, or he may pass it to the presiding officer who may hand it to the clerk and direct him to read it. Sometimes the chairman reads

the resolution, but generally the paper is handed directly to the clerk who reads it for the information of the body.

But the member making the motion or offering the resolution cannot speak to it; and it is not in the possession of the house so that any other member can debate it or propose action in reference to it until it has been *seconded*, or, in other words, until a second member announces that he joins the mover in support of the measure.

The seconder must obtain possession of the floor for the purpose of announcing his second, just as is necessary for any other person who arises to speak or make a motion. After the motion has been presented he must arise, address the chair, and secure recognition by the presiding officer. Having been recognized he says, "Mr. President, I second the motion." This is strict form, though in many bodies it is common usage to accept a second without this formality; but the strict form should generally be adhered to, and may always be demanded. If there is no second, the measure is not in possession of the house and, generally, the presiding officer may take no notice of it, though it is customary and courteous for the chairman to pause and ask whether the motion is seconded. If then there is no second, the business proceeds as if no motion had been made.

It is considered good form for a chairman, if a member of the body, to tacitly second a motion if he so desires. This is on the principle that a measure must be presented if two members favor it, and that the presiding officer, when a member, knowing that he favors it, has in connection with the mover the requisite two, and so may state the question without waiting for a second from the floor. He is, however, under no obligation to do so.

Now we have the motion made and seconded, but it is not yet in order to permit discussion upon it. There still remains one thing to be done before the motion can be debated or decided. It must be *stated* by the chair.

The motion having been properly made and seconded, the presiding officer says, "It has been moved and seconded that"—(stating the motion). "The question is on the adoption of the motion (or resolution)." This announcement by the chairman is called *stating the question*. The chair should then say, "Remarks are in order" or, "Have you any remarks to make?" or use some equivalent expression.

After the question has been stated by the chair it is open for discussion and decision.

To obtain the floor for the purpose of engaging in the debate, the member must rise, address the chair, and obtain recognition from the chair, as before explained; and the ordinary rule is for the presiding officer to grant the floor to the member who first arises and addresses the chair.

When two or more members address the chair apparently at the same moment, the chairman must decide which one is entitled to the floor. If he is in doubt and unable to decide which one spoke first, he may submit the matter to the meeting and allow it to decide by vote, and the one receiving the largest vote will be entitled to the floor.

If the decision of the presiding officer in assigning the floor to a member, when two or more have arisen, is not satisfactory on the ground that said member did not rise and speak first, any member can call the decision in question by objecting and saying that in his opinion, another member was entitled to the floor. In such a case the chairman is to seek the judgment of the house, taking the question first as to the member he has recognized, and if that is not sustained by the house, then upon the name or names suggested by members. The chairman is not absolute in this matter. A member cannot be deprived of his

right to the floor if he arose and spoke first or was the only one to address the chair, because the president has failed to hear and recognize him or appears not to have heard him.

There are, however, a few exceptions even to this rule that the member who is first up and first addresses the chair is to be recognized. Thus, the member upon whose motion the subject has been brought before the body, if he has not already spoken to the question, has the prior claim and should be recognized even if several are clamoring for the floor, or another has addressed the chair at the same time or even a moment before. Hence, if the mover of the resolution remains standing or does not yield the floor, it is the custom for the chair to promptly recognize him as soon as the question is stated; and resuming one's seat whilst the clerk is reading the resolution is not an abandonment of the claim to the floor. Again, a member who has not spoken to the question is regarded as having priority over one who has. The chairman while in the chair has no right to participate in the debate; but if he is a member and calls some one else to the chair, he can engage in the debate, or introduce business as any other member; but, if the presiding officer is not a member of the body, he has no right at any time to engage in debate or make motions.

There are a number of well-settled principles in regard to debate which must be kept in mind; for example, the member must confine his remarks to the question before the house, he must not indulge in personalities or other improper remarks, and the maker of a motion cannot speak against his own proposition.

The time which a member may occupy in a speech is usually specified in the rules of the body. In ordinary societies the time is usually ten or fifteen minutes. If there is no standing rule upon this matter, the time should be determined before the debate begins. Frequently bodies during the session change the time allotted speakers, often making it shorter in view of the brevity of the time remaining and the pressure of the business yet to be transacted. Besides this the body can in advance adopt an order limiting the debate to a particular time, and has also power during the progress of a discussion to close the debate. On the other hand, the meeting can at its pleasure extend the time of any speaker and may even continue the discussion beyond the time originally specified.

It is also customary for bodies to adopt a rule determining the number of times a member may speak to a question. In some legislative bodies, the rule is that "no member shall speak more than twice on the same subject without leave of the house." The rule of the United States House of Representatives is that "No member shall speak more than once to the same question without leave of the House, unless he be the mover, proposer, or introducer of the matter pending, in which case he shall be permitted to speak in reply, but not until every member choosing to speak shall have spoken." This right to close, however, has been interpreted as referring to a measure reported from a committee.

The common parliamentary law is that a member shall not speak more than once to the same question without leave until all who desire have spoken, but the meeting can give a member the privilege of speaking as often as it desires. Often the indulgence is granted by the tacit acquiescence of the house.

If no one else claims the floor, it may be presumed that all have spoken who desire, and a member who has spoken once may be permitted to proceed with a second speech, and according to the ruling of the United States House of Representatives, "It is too late to make the question of order that a member has already spoken, if no one claims the

floor until he has made some progress in his speech."

The nature of the closing speech which is permitted the introducer of a measure, is well indicated in the word reply. Cushing says, "The privilege of reply can only be exercised once in answer to all the objections brought forward against the motion," and "The term reply denotes the extent of the privilege; it is not that of speaking at large to the question." In regard to the right to close debate it should be said that Speaker Kerr in 1876, on a question of order made by Mr. Blaine, gave a qualifying interpretation to the House rule, which we have quoted, to the effect that the mover, proposer, or introducer of a pending matter is not entitled in all cases, as in the case of "the member reporting the measure," to close the discussion.

But, while the general rule limits a member to one speech, it does not follow that he must sit in total silence. He may not make another speech, but he may rise to make a motion bearing upon the matter. He may explain what he did say, but not what he was going to say. "The right of explanation is for obvious reasons, limited to a statement of the words actually used, when a member's language is misquoted or misconceived, or to a statement of the meaning of his words, when his meaning is misunderstood." Cushing further says, "The proper time for explanation is when the member speaking has concluded his remarks; until which time the member misrepresented or misunderstood has no right to explain. It is, however, the constant course, in order to prevent the founding of an argument upon a misrepresentation which is perhaps involuntary, to allow a slight interruption of the member speaking, for the purpose of correcting the error."

Another exception to the rule against a member speaking more than once is where the member rises to give information to the house by the statement of a fact which may be important in the consideration of the matter before the body.

With these observations before us we are now prepared to pass to another stage of the process. We presume a motion to have been properly presented, seconded, stated, and discussed. Now, after the deliberation, comes the deciding.

Supposing the discussion to have ended, the first thing necessary at this stage is the *putting of the question*. By this is meant the stating of the question to the house for the purpose of securing its decision thereon.

If no one rises to discuss the question and the chairman considers that the debate has ended, he asks, "Are you ready for the question?" and, having done so, if no one rises to speak, he proceeds to put the question to vote for the purpose of ascertaining the sense or judgment of the meeting upon the matter submitted.

A majority vote generally determines a question, but in a few exceptional cases to be mentioned hereafter, a different vote is required.

The form of voting varies. Sometimes it is by voice,

(To be concluded.)

sometimes by show of hands, sometimes by counting hands, and sometimes by counting the members as they stand.

The usual form is for the presiding officer to say, "The question is on the adoption of the motion (or resolution) which you have just heard. As many as are in favor of its adoption will say aye." The ayes having voted, he then says, "As many as are of a contrary opinion will say no;" or "All opposed will say no." The chair, judging from a comparative estimate of the number of voices heard, will announce the result, stating that the motion is carried or lost, as the case may be. If he thinks the ayes are in the majority, he will say, "The ayes appear to have it." Then he will pause to see if any one expresses a doubt as to the accuracy of his decision. If no doubt is expressed, he will say, "The ayes have it, and the motion is agreed to—is carried, or prevails," or *vice versa*, if he thinks the noes have it, he will say, "The noes appear to have it," etc. The precise form or phraseology need not always be the same, but the essential idea must be embodied. Where a hand vote is customary the chair may say, "Those in favor of the motion (or resolution) will hold up the right hand," and "Those opposed will manifest the same sign."

It will be noticed that the member makes the motion or offers the resolution, the chairman states and puts the question, and the house adopts the motion. It will be observed that the *voice vote*, or voting *viva voce* (Lat. by the living voice), as it is sometimes called, and even the hand vote are not precise but approximate votes. The presiding officer is governed by the voices he hears or by the hands he sees, but it is often impossible for him to say precisely how many voted on one side or the other, or even to say which side predominates; and not being able to decide as to the majority by the sound of the voices, he may put the question a second, or even a third time, before declaring his opinion.

Because voice and hand voting are only approximate methods of determining the judgment of the house, it is very proper for the president to say that the one side or the other, as the case may be, appears to have it.

Where the chair is in doubt he may ask the members to rise and stand until counted, and by this exact method determine the precise number voting on each side.

This method, which is termed a *division of the house*, must be resorted to on the demand of any member, if the member doubts the judgment of the chair on a voice or hand vote. The member doubting rises and says, "Mr. President, I call for a division of the house." Whereupon the chair says, "A division is called for. Those in favor of the motion will rise and stand until counted." When they are counted they will resume their seats and the chair will say, "Those opposed will rise and stand until counted." By the division he will ascertain the exact vote on each side, and he will give his decision accordingly, even if it reverses his former opinion.

MATHEMATICS.

BY A. SCHUYLER, LL. D.

CHAPTER III.

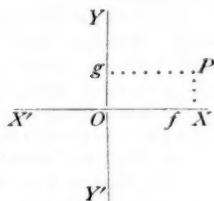
ANALYTICAL GEOMETRY.

The method of analytical geometry will be made clear by illustrations. Suppose we have a square field bounded by fences running north and south, east and west. Can we describe the location of a stake in the field so that another person can find it? We can, by telling him how far it is, for example, from the west fence and from the south fence.

Let it be 10 rods from the west fence, and 8 rods from the south fence. The distance 10 rods alone does not absolutely locate the stake, but only shows that it is in a line in the field parallel to the west fence, and at a distance 10 rods east of it. The distance 8 rods shows that it is in a line parallel to the south fence, and at a distance 8 rods north of it. The two distances together show that the stake is in both lines and, hence, at their intersection. The fences are

the objects of reference, and the distances are the co-ordinates of the stake.

In analytical geometry the position of a point is determined from its relation to certain objects of reference, by means of quantities called co-ordinates. The principal objects of reference are two straight lines called axes, one horizontal, and the other intersecting it at a certain angle, usually a right angle. The horizontal axis is called the axis of x , and the other, the axis of y , and their intersection the origin.



Thus, let XX' be the axis of x , and YY' the axis of y , and O the origin. Let x denote the distance of the point P from the axis of y , measured on the line gP parallel to the axis of x , and y the distance of P from the axis of x , measured on fP parallel to the axis of y . If, for example, gP is 3 units, and fP is 2 units, then the equations of the point P are $x=3$, $y=2$, since, taken together, they determine the point.

The quantities x and y are the co-ordinates of the point, x is called the abscissa, and y the ordinate. This point is briefly denoted by (x, y) , which is read, the point, x, y . Since $x=3$ and $y=2$, this point is more definitely denoted by $(3, 2)$, which is read, the point, 3, 2, the first number denoting the abscissa, and the second the ordinate.

It is evident that a point may be on the right or left of the axis of y , and above or below the axis of x . If a point is on the right of the axis of y , then x is plus but if on the left, x is minus. If a point is above the axis of x , then y is plus, but if below, y is minus. If a point is on the axis of y , x is 0; if on the axis of x , y is 0.

The equation, $x=3$, alone does not absolutely determine the point, but only that its distance from the axis of y is 3, and, hence, that it is somewhere in a line parallel to the axis of y , at the right of it, as indicated by the sign plus understood, and at a distance from it equal to 3, as determined by the numerical value of x . This line then is one locus of the point, the word *locus* meaning place, and $x=3$, is the equation of this locus.

Neither does the equation, $y=2$, alone determine absolutely the position of the point, but only that its distance from the axis of x is 2, and, hence, that it is somewhere in a line parallel to the axis of x , above it, as indicated by the sign, and at a distance from it equal to 2, as determined by the numerical value of y . This line is another locus of the point, and $y=2$ is the equation of this locus.

The two equations, $x=3$, $y=2$, taken together, show that the point is in both loci, and, hence, at their intersection, and therefore determine its position with reference to the axes.

Hence the position of a point in the plane of the axes, that is, its direction and distance from the axes, is determined by the signs and the numerical values of its co-ordinates, that is, by their algebraic values.

Let the reader now take a half sheet of ruled paper, and with a pencil draw a horizontal line through the middle, in coincidence with a ruled line, also a vertical line through the middle. Take these lines for axes, and the distance between the ruled lines for the unit, and locate the following

points which will make the matter clear: $(4, 3)$, $(-4, 3)$, $(-4, -3)$, $(4, -3)$, $(4, 0)$, $(0, 4)$, $(0, 0)$.

Paper ruled in squares will be found very useful for these exercises.

The ancient geometers restricted their attention to determinate problems in which every quantity has a fixed value. They attempted the exact measurement of lines, surfaces, and solids, in terms of known units. The quantities considered were all constants. But it was reserved for the genius of Descartes to make a new departure, and to consider indeterminate problems involving variable as well as constant quantities.

A locus is a geometrical figure in which a variable point is situated, and to which it is restricted when moving according to a certain law. The law which restricts the movement of a point, is expressed by the equation denoting the relation between the variables x and y .

The equation of a locus is the equation which expresses the relation between the co-ordinates of a variable point, anywhere in the locus. Hence, if the co-ordinates of any point of a locus be substituted for the variables in the equation of the locus, the equation will be satisfied; and if the co-ordinates of a point satisfy the equation of a locus, that point is in the locus, but not otherwise.

Analytical geometry next treats of conic sections, or simply conics, so called because they are the sections of the surface of a cone cut by an intersecting plane. The properties of these curves are remarkably interesting, and have an almost endless variety of applications.

The general equation of the second degree is then discussed, and following it come transcendental curves, whose equations can not be expressed by the ordinary algebraic notation; the higher plane curves, that is, curves whose equations are of higher degrees than the second; and the discussion of problems involving three dimensions, including the right line and the plane in space, and the surfaces of the second and higher orders.

Hence we see how admirably adapted analytical geometry is to the investigation of the properties of geometrical figures, and can now appreciate the following definition. Analytical geometry is that branch of mathematics in which algebra is used to represent geometrical objects, and to determine their positions, properties, and relations. As in algebra the equation is the principal means of investigation.

Descartes has the honor of originating the method of analytical geometry, but many profound mathematicians have enriched it by brilliant discoveries.

CALCULUS.

In the calculus, as in analytical geometry, we deal with indeterminate equations involving two kinds of quantities—constants and variables. A quantity involving a variable is called a function of that variable, since the quantity varies with the variable, and depends on it for its value. Thus, ax^2 is a function of x , since ax^2 varies as x varies, and is dependent on x for its value. In the equation, $y=ax^2$, y represents ax^2 , and is, therefore, regarded as a function of x . Since y changes in consequence of the change in x , y is called the function, and x the independent variable, or simply the variable.

An increment of a variable is the amount of its increase or decrease in any interval of time. The increment of the function is the amount of its increase or decrease corresponding to the increment of the variable. The increment of the variable is usually taken as constant, while that of the function is variable. The differential of the variable is its increment for a unit of time. The differential of the

function, for any value of the variable, is what its increment would be in the unit of time, if for that value, its change continued uniform. The calculus aims especially to determine the rate of change in the function for a particular value of its variable which changes uniformly; that is, it aims to determine the differential of a function. The differential co-efficient, or derivative, as it is also called, is the ratio of the differential of the function to that of the variable.

It is not the increment of the function that is considered, but its differential, or its rate of change corresponding to a particular value of the variable, if the change continued uniform. Thus, if x is the side of a square, x^2 is its area. If the increment of x continues uniform, the increment of x^2 is not uniform but accelerated; for if x increases from 3 to 4, x^2 increases from 9 to 16, the increment of x^2 being 7; but if x increases from 4 to 5, x^2 increases from 16 to 25, the increment of x^2 being 9. In the first case the increment of 1 in the variable made an increment of 7 in the function, while in the second case the increase of 1 in the variable made an increase of 9 in the function. The ratio of the increments in the first case is 7:1, and in the second case 9:1; and the farther the side of the square is removed from 3, the more will the ratio of the increments differ from the ratio of the rates of increase of the area and side when the side is just 3 ft. Now, while the side of the square is increasing from 1 ft., through 2 ft., 3 ft., 4 ft., and so on, it may be required to find at what rate the area is increasing, just at the instant, for example, when x is 3.

The calculus is able to solve such problems as the above, and a great variety of others equally interesting.

It is usually divided into two branches—the differential calculus and the integral calculus. To these may be added a third branch called the calculus of variations.

The differential calculus first shows how to find the differential of the different varieties of functions, first the algebraic, which are expressed by the ordinary algebraic notation, then the transcendental, as the logarithmic functions, and the trigonometric or circular functions.

The integral calculus is the reverse of the differential—it shows how to find the function from its differential. It is applied to the rectification and quadrature of curves, and to the cubature of volumes, and to numerous problems in scientific investigations.

The chief glory of the calculus is due to its applications to other sciences, as mechanics, physics, and astronomy. How greatly it has extended and enriched these sciences will be apparent to any one who will open an extended treatise on any of these subjects, as, for example, the great work of Lagrange¹ on mechanics, entitled *Mécanique Analytique*, that of Fourier² on heat, entitled *La Théorie Analytique de la*

Chaleur, or that of Laplace³ on astronomy, entitled *Mécanique Céleste*. The discovery of the planet Neptune, through the brilliant researches of Leverier⁴, has powerfully impressed the popular mind. That a mathematician should be able to write to a practical astronomer, as Leverier did to Dr. Galle⁵, and direct him where in the heavens to look for a new planet, predicting that he would there find it, and to have his prediction actually verified by the discovery, seems a complete realization of the marvelous.

The method of the differential calculus naturally followed the analytic method of Descartes.

Two distinguished men, Newton and Leibnitz⁶, claim the honor of the discovery. Newton called his calculus the *method of fluxions*, and Leibnitz called his the *differential method*. The method of Newton, with some modifications and simplifications, is now usually called the *method of limits*, while that of Leibnitz is called the *infinitesimal method*.

A correspondence arose between Newton and Leibnitz in regard to their title to the discovery of the calculus. The subject was taken up by their respective partisans, and protracted into a long and bitter controversy. It came at length to be understood that, while Newton's method had the advantage in clearness, the method of Leibnitz was superior in flexibility and facility of application.

In the calculus of variations, a function subject to certain conditions is made to undergo a change, by changing either the form of the function or the value of the constants, in any way consistent with the conditions. Such a change of the function, infinitesimal in amount, is called its variation, and the corresponding changes in the variables are called their variations.

QUATERNIONS.

We have space left only for a brief mention of quaternions, a new species of analysis involving four units, invented by Sir William R. Hamilton⁷, about the year 1843. The four units are the unit of number, and the three units of length, i, j, k , mutually perpendicular to one another.

The elements of quaternions are numbers called scalars, and directed right lines called vectors, involving both length and direction. A vector is so-called because it represents that operation which carries a point from one extremity of the line to the other. A vector, therefore, represents the relative position of two points, and involves three scalar elements corresponding to the three dimensions of space.

The methods of mathematics have been brought well-nigh to perfection, and the results attained excite the admiration of thoughtful minds.

The estimation in which mathematical science is held in the popular mind, depends on its utility, that is, its practical bearings, and its value as a means of education, which will be considered in our next article.

A POPULAR EXPOSITION OF MORAL PHILOSOPHY.

BY DR. HENRY CALDERWOOD.

CHAPTER III.

CONSCIENCE.

On evidence given in last chapter we have reached the conclusion that there is a power within us giving a knowledge of *universal moral law*. This law is distinct not only from physical law, such as gravitation, but also from purely intellectual law, such as causality, being by its nature concerned with regulation of personal conduct. A proper understanding of the meaning of moral law leads to a true view of the greatness of our nature, allied as it must be to

all higher orders of being concerned with the difference between right and wrong. The moral being must be an intelligent, self-directed agent, standing in close relation with God as the Moral Governor, and with a sphere of activity, physical and social, suited to his nature.

CONSCIENCE is the name we give to that faculty which presents moral law to our minds. By its action moral law is brought into the midst of our thoughts when we are considering what ought to be done, or when deliberating on the rightness of an action already done. From this stand-point

we can look round on the common references to conscience in our daily life. If the faculty holds such a distinguished place as here stated, the references to it in ordinary conversation and in public discourse must be frequent; and it becomes a proper part of the philosophy of morals to consider how far it has succeeded in interpreting ordinary usage.

In attempting to meet this demand, the best plan will be to bring out by exposition and historic reference the course of philosophic thought itself, and thereafter to place in proper relief the different phases of popular thought concerning conscience, as these appear in social intercourse, in business relations, and in literature.

In the history of modern thought the name most prominently associated with a theory of conscience is that of Bishop Butler.¹ The three sermons "Upon Human Nature" constitute a landmark in the history of philosophic inquiry, so that the name of Butler and the phrase "supremacy of conscience" are permanently united. A few quotations from his treatise will supply the needful information as to the questions embraced under this branch of Moral Philosophy.

On the relation of conscience to the other powers of the mind, Butler says when speaking of the principles of action in our nature, "One of those principles of action, conscience or reflection, compared with the rest, as they all stand together in the nature of man, plainly bears upon it marks of authority over all the rest, and claims the absolute direction of them all, to allow or forbid their gratification; a disapprobation of reflection being in itself a principle manifestly superior to a mere propensity." *Sermons, Preface.*

Concerning the functions of this faculty which he names conscience or reflection, Butler says, "There is a superior principle of reflection or conscience in every man, which distinguishes between the internal principles of his heart, as well as his external actions; which passes judgment upon himself and them; pronounces determinately some actions to be in themselves just, right, good; others to be in themselves evil, wrong, unjust; which, without being consulted, without being advised with, magisterially exerts itself, and approves or condemns him, the doer of them, accordingly; and which, if not forcibly stopped, naturally and always, of course, goes on to anticipate a higher and more effectual sentence, which shall hereafter second and affirm its own." *Sermon II., Division III.*

As to the supreme authority of conscience, Butler says, "That principle by which we survey, and either approve or disapprove our own heart, temper, and actions, is not only to be considered as what is in its turn to have some influence, which may be said of every passion, of the lowest appetites; but likewise as being superior; as from its very nature manifestly claiming superiority over all others; inasmuch that you cannot form a notion of this faculty, conscience, without taking in judgment, direction, superintendency." This "superintendency" is what Butler describes as "the natural supremacy of conscience." *Sermons II., Division III.*

These selected passages represent the positions which Bishop Butler maintained with conspicuous power. Their strength will be admitted by all who survey them with care, for they are incapable of being assailed with any show of reason. It needs no training in philosophy to satisfy a man that judgment of our dispositions and actions is matter of daily experience. The philosophic questions lying behind are these: With what warrant or on what rational basis do we pronounce our judgments? and, What is the exact nature of the power or powers of mind by exercise of which we make our awards? These are the questions that await

decision; but, as we are agreed that the governing power be named conscience, so are men generally agreed in holding the supremacy of conscience.

While the honor of formally vindicating this supremacy belongs to Butler, his work consisted only in the fuller exposition of what had been all along involved in philosophic thought concerning the sacredness of moral distinctions. Going back to a period four hundred years before the days of Jesus Christ, when Greek thought was rising to its best efforts, we find the same views of self-government implied, as were fully stated in the eighteenth century of the Christian era. When Socrates discussed in many places of public resort in Athens the true meaning of justice, temperance, piety, and courage, he invariably held it as clear that if the true meaning of these words could be ascertained, it would be recognized that they furnish us with the laws of our moral life. *The Protagoras.* This implication runs through the whole course of philosophic thought on moral questions downwards from that period. We find it in Plato's teaching that "Virtue is the harmony of the soul," regarded as a whole; or the government of the soul as a kingdom or republic in which all are subject to the ruling power. *Republic, B IV.* It meets us again at a later stage when Aristotle is teaching that "Virtue is the energy of the soul according to reason, and the true excellencies of our nature." *Ethics, B. II.* What Greek thought had condensed into philosophic form in a variety of molds, Roman thought diffused in a more general and popular manner. Thus we find Cicero asking, "What can you rightly praise or blame, if you depart from that whose very nature you think is such that it ought to be praised or blamed?" *Laws, I., 19.* And again we find him saying, "Law is something eternal which governs the entire world—the wisdom of command and prohibition." *Laws, II., 4.*

When the divine Saviour appeared such thought obtained a mighty impulse, as the effects of His teaching spread over the civilized world. The Apostle Paul traveling over the highways which Rome had prepared, while preaching deliverance from sin through the Christ of God, declared that the nations were "a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." *Epistle to the Romans, II., 14, 15.*

For ages following, philosophic thought became associated with Christian life in working out the system of religious truth embodied in the teaching of the Redeemer. During the Middle Ages theological thought was in part dominated by the logic of the schools, and, in turn, held philosophy captive, dreading unrestricted liberty of thought. But, at length, the true spirit of Christianity triumphed in the freedom of thought and life; philosophy revived again its own distinctive sphere, and was left to do its proper work, in the doing of which it has borne testimony to the place and power of conscience as the ruler of the proper life of man, in accordance with the will of the Moral Ruler Himself, as that is discovered to us in our mental constitution.

Modern philosophy making a fresh start in the exercise of independent scientific thought, has with singular agreement upheld the sovereign command of moral law in human life. Whether it has distinctly treated of conscience or not, it has recognized the sacredness of moral law. For a considerable time the question of a distinct moral faculty, under the name of conscience was not discussed. But every one who gained for himself a distinct place in philosophy, recognized moral law as that which dominates human life.

Thus in the early part of the seventeenth century, when Descartes,² in France, began anew the search for certainty, doubting everything that could be doubted, in order, thereby, to discover what could not be doubted, he saw it to be a necessity that he should keep to the 'code of morals', since no philosophic enterprise could liberate a man from this obligation. *Discourse on Method, Pt. III. A.D. 1637.* Thomas Hobbes³ published in 1651 his *Leviathan*, or "Commonwealth", and in that work seemed to make the guidance of conduct a thing which might depend on the state. Yet Hobbes says, "The laws of nature are immutable and eternal; for injustice, ingratitude, arrogance, pride, iniquity, acception of persons, and the rest, can never be made lawful." "Therefore there be some rights which no man can be understood by any words, or other signs, to have abandoned or transferred." "The true doctrine of the laws of nature is the true moral philosophy." *Leviathan, Pt. I., Ch. 14, and 15. A.D. 1651.* John Locke⁴ in England, the strong opponent of Descartes as to the theory of knowledge, is clear on the sovereignty of moral law, speaking of "that law which God has set to the actions of men, whether promulgated to them by the light of nature, or by the voice of revelation." To these words he adds, "That God has given a rule whereby men should govern themselves, I think there is no one so brutish as to deny." *Human Understanding, B. II., Ch. 28, Sec. 8. A.D. 1689.* David Hume,⁵ noted for his skeptical philosophy, declared that it "was not conceivable that any human creature could ever seriously believe that all characters and actions were alike entitled to the affection and regard of every one"; and by way of accounting for the distinction commonly made, he referred to "some internal sense or feeling which nature has made universal in the whole species." *Principles of Morals, 1751.*

The defence against the skepticism of Hume led to a philosophy which gave precedence to intelligence as a source of of truth. It maintained that the human mind is capable of recognizing truth of itself, apart from all things without. Under this form of thought the pre-eminence of moral law was strenuously proclaimed. Thus Thomas Reid,⁶ in Scotland, maintained that "Conscience is evidently intended by nature to be the immediate guide and director of our conduct." *Active Powers, Ess. III., Pt. III., 8. 1788.* Kant,⁷ in Germany, declared that there is a law in our mind which commands directly, saying, "Thou shalt." Thus he exclaims, "Duty! Thou great, thou exalted name! Wondrous thought, that worketh neither by fond insinuation, flattery, nor by any threat, but merely by holding up thy naked law in the soul, and so extorting for thyself always reverence, if not always obedience — before whom all appetites are dumb, however secretly they rebel — whence thy original?" *Critique of Practical Reason, 1788. Kant's Metaphysic of Ethics.* Hegel,⁸ contemplating all being as evolution in accordance with the laws of thought, treated moral life as the highest phase of development, and stated the grand maxim of such a life in this form, "Be a Person and respect others as Persons"; for it is only in the realizing of our own personality that our nature discovers what it is in its inner structure and meaning; and in our own nature we find a truer manifestation of God, than is to be found anywhere lower. *Philosophy of Right, 1820. Grundlinien der Philosophie des Rechts.*

The thought of the present century has been largely swayed by the conception of evolution. There is solid basis for the wide influence this conception is now exerting upon the public mind. We are, indeed, far removed from an all-embracing scheme of evolution; but it is clearly established that there is evolution of life by transmission of aptitude

under the law of heredity. What has so largely affected the public mind has had a bearing also on philosophic thought. Some thinkers hold to a theory of the evolution of all existence from matter and energy, of whom Herbert Spencer is the representative. Some devoted to the field of natural history, biologists rather than philosophers, have developed a theory of evolution of organism including origin of species. Of these the leader was Mr. Charles Darwin,¹⁰ one of the most careful and conscientious of observers. Others devoted to the field of philosophy proper, have constructed a theory of mind which traces all our knowledge to the sensations awakened in us by impressions made on our organism. Of these, Mr. James Mill,¹¹ Mr. John Stuart Mill,¹² and Professor Bain,¹³ are the leaders. While valuing the whole course of research carried through on this line of investigation, the evidence in support of the theories seems to fall far short of what is required for their acceptance.

But here we are interested mainly in the inquiry, how far such investigations have found it needful to make acknowledgment of the facts on which Butler rested his theory of the supremacy of conscience? The lines of thought, whether coming from the lower levels of matter and energy or from the higher level of organism, seem naturally to carry a suggestion unfavorable to an absolute supremacy of rational law. Nevertheless, it is a striking testimony to the authority of moral law over human life, and to the number and recognized value of the facts on which Butler founded his theory of conscience, that all these writers make account of the laws of moral life as authoritative in a special sense. They are, indeed, all so swayed by thoughts of the relative, that they concentrate attention mainly on the relations of laws of conduct to man's powers and to the circumstances in which he acts; and they are proportionally averse to speaking of "absolute" and "eternal" rules or laws of rational conduct. Yet they are not so thoroughly severed from the forms of thought familiar to those who interpret all things as they are dependent on God, as formally to deny or discredit the facts on which the arguments of Butler rest. They do not deal greatly with the faculty nor do they use often the name of conscience, but their treatment of moral law becomes on these accounts the more striking.

Darwin with the eye of a naturalist and with all the requirements of a theorist, feels it needful to draw down a measure of morality even into animal life, so fully does he admit the sovereign power of duty. For he says, "we hardly use the word *ought* in a metaphorical sense when we say hounds ought to hunt, pointers to point, and retrievers to retrieve, their game. If they fail thus to act, they fail in their duty, and act wrongly."—*Descent of Man, p. 92.* This is to carry matters of duty down among the animals, where we cannot find them; but the reference shows how readily Darwin recognized that duty is essential to life, even expressing the proper law of life.

John Stuart Mill did not treat formally of conscience, but he regards duty as the supreme law of life, and anticipates as the proper result of a rational advance, a time when "by the improvement of education the feeling of unity with our fellow-creatures shall be (what it cannot be doubted that Christ intended it to be) as deeply rooted in our character, and to our consciousness as completely a part of our nature, as the horror of crime is in an ordinarily well brought-up young person." Further, he speaks of the internal sanction of duty as a "feeling in our own mind, a pain more or less intense, attendant on a violation of duty." To this he adds,— "This feeling when disinterested and connecting itself with the pure idea of duty, and not with some particular form of it, is the essence of conscience."—*Utilitarianism, 40-42.*

Herbert Spencer, more fully alive to the demands, pushes forward his inquiry towards the common acknowledgment of the "absolute" and "eternal" in moral law. As an evolutionist he says, "ethics has for its subject matter that form which universal conduct assumes during the last stages of its evolution." But he does not close his book without discussing "absolute and relative ethics." Restricted to the lines of evolution, he shows aversion to any statement carrying an admission or affirmation of "principles of right conduct that exist out of relation to life as conditioned on the earth—out of relation to time and place, and independent of the universe as now visible to us—'eternal' principles as they are called." In this there appears a want of confidence in our intelligence as a power to recognize general truth, and as carrying in itself a sure test of truth. But even under these limits he draws "the distinction between absolute ethics and relative ethics," urging that in the history of our race men must pass from individual experience of the consequences of actions, to general rules increasing "in precision and multiplicity," so advancing into "rational ethics." Thus he reaches his conclusion that "a system of ideal ethical truths expressing the absolutely right, will be applicable to the questions of our transitional state in such ways that, allowing for the friction of an incomplete life and the imperfection of existing natures, we may ascertain with approximate correctness what is the relatively right."—*Datas of Ethics*, 20, 258, 270.—Chap. xv.

We have thus, though in a very rapid and fragmentary way, given our readers some opportunity for judging of the positions of the greatest philosophic thinkers of past ages, and the evolutionists of our own time, concerning the common recognition of right and duty. In choosing these extracts, we have had in view the inclusion of those who might be supposed adverse. From these selections it will appear that all down the ages philosophers have seen this to be one of the great problems of existence—How do men get their knowledge of right and wrong, and how can we account for the sacredness generally allowed to belong to the laws deciding questions of duty? Along with great differences of view of theory, we see a wonderful agreement in maintaining that men are under a common law of life, and that this law is essentially in and of the life itself, so as to have sovereign authority over it. There is thus well-nigh uniform testimony from philosophic thinkers in support of the real meaning of Butler, for though they may not agree with him in stating a doctrine of the supremacy of conscience as a distinct faculty, they grant the supremacy of moral law which is the inner meaning of Butler's supremacy of conscience.

When from this study in the history of moral philosophy, we turn back to Butler's words as given in the early part of this chapter, it will appear that he himself had some view of possible differences of opinion, while seeing no reasonable doubt as to the supremacy of conscience itself. He comes in sight of his main position by comparing an intelligent guiding power in us with the dispositions and passions which hurry us on to action. His plea is, you cannot consider the nature of the former without seeing that its very business is to govern the latter. Every man recognizes this; and all thinkers admit that the fundamental question is how to provide a philosophy of self-government. Moral life is a life governed by intelligence. It is a life containing a knowledge of rules of conduct, and having imposed upon it the duty of acting in accordance with these rules, and by

application of them. When, however, Butler speaks of "conscience or reflection," and sometimes of conscience, sometimes of reflection, as the governing power, he is seeing two things, and rather frequently he is mixing them up. He is seeing (1) that there are rules of conduct, and (2) that men apply them by exercise of their own thoughts and reflections. Hence, men may agree as to the rules, and yet get to differ in their thoughts or reflections; and what Butler really means is that the sovereign authority is in the rules or laws; whereas, the test of our reflections will be the measure of success in applying these rules to the guidance of our conduct.

Now will become clear with what warrant every-day language makes its references to conscience. We speak of being guided by conscience, by which we mean that we are guided by law which conscience reveals, and by our own reflections which we need constantly to watch, in order to secure their harmony with the law. We mix these two things together—law and thought, or conscience and reflection—just as Butler did; but there is not much risk of error here, if we notice that the law is sovereign while our thoughts may be faulty.

But we carry the name of conscience into the midst of our thoughts, just as if they had its authority. Often it happens that what we *think* to be our duty, we are sure conscience bids us do, though we have not been at pains to set up the law quite clearly before us. When we find another doing this and claiming the authority of conscience, notwithstanding we think he is doing quite wrong, as, for example, in religious persecution, or the infanticide of India, we say he is a man of unenlightened conscience, by which we mean that his reflection is not clear and good. That is, if he would reflect a little more he would see that the rule of conduct which has sovereign authority, does not carry a sanction for his conduct. He has to enlighten himself by turning from his own feelings and inclinations, and also from the habits and opinions of society, to the light of conscience, that is, the light of moral law.

A large amount of active feeling or sentiment is connected with our reflections about duty, and this also we refer to our conscience without noting that again our thoughts intervene, giving rise to our feelings. Yet we know that a man may be ashamed of that which should not occasion such feeling; as a man may not be ashamed when he certainly should be. In our timidity we shrink from our duty, and we blame ourselves for it, feeling a sense of pain which we describe as "the sting of conscience," but this pain natural to us in violating duty, is dependent for its rise on our reflection, which, therefore, should be clearly seen to lean upon moral law. A man troubles himself, needlessly as we think, about some small point, and we say he has a "scrupulous conscience," meaning only that he has needless and self-made trouble, and we do not mean that moral law occasions his distress. We see a man suffering from remorse, and we speak of "the pangs of conscience," not suggesting that conscience experiences any pangs, but meaning only that conscience *indirectly* through means of his reflections has given him a true view of the enormity of his sin. Thus moral law is the sovereign authority; thus conscience as its revealer rules among the powers. When we listen to the voice of conscience, we know how it "makes heroes of us all." When we go wilfully and stubbornly against its authority, we know how it "makes cowards of us all."

(TO BE CONCLUDED.)

End of Required Reading for May.

C-may

NEWS-GATHERING IN WASHINGTON.

THE SPECIAL CORRESPONDENT.

BY SEYON.

The Civil War wrought a mighty change in American journalism. The first intelligence, flashed over the wires from Charleston in April, 1861, that Fort Sumter had been brought under fire, electrified the masses of the people in the South as well as the North, and from that hour until the last hostile banner had been furled, the demand for "war news" was insatiable. The four-page journal suddenly expanded to eight pages, the semi-weekly became a daily, the telegraphic transmission of news increased an hundred fold, and new and faster presses were invented to spread it before the eyes of millions of eager, devouring readers.

Washington, on the Potomac, and Richmond, on the James, at once became the great centers from which military, naval, and political intelligence was spread broadcast over the land daily, and almost hourly. The collapse of the Rebellion did not deprive Washington of its pre-eminence as a news center, and although the nature of the intelligence has undergone many changes, the National Capital has continued and will not cease to be a fruitful field for the news-gatherer. The "Congressional Directory" for January, 1859, did not contain the name of any accredited newspaper correspondent; two years later there were forty-seven seats in the gallery of the House of Representatives assigned to special correspondents and associated press reporters. Among the former were C. G. Halpine (Miles O'Reilly), of the *New York Times*, Ben. Perley Poore, of the *Boston Journal*, J. L. Crosby, of the *New York Tribune*, Joseph Medill, of the *Chicago Press and Tribune*, and E. A. Pollard, of the *Charleston Mercury*. Within the next two or three years among the names of the regular correspondents were to be found those of Horace White, Erastus Brooks, J. Russel Young, Henry Villard, A. R. Spofford, and Whitelaw Reid.

In October, 1859, the slave states were thrown into consternation, and the free states were deeply agitated by the John Brown raid at Harper's Ferry. On the 18th of that month the *New York Tribune*, then a two-cent daily which printed advertisements on its first and second pages, contained a special telegraphic dispatch from Washington about the event. This stroke of enterprise filled one third of a column and was followed by an associated press dispatch of one column. The next day one fifth of a column held all the special correspondent had to say on the subject. Two years later the Washington specials filled two to four columns of the same journal, even when there was no great battle or important military movement to be described. Most of the leading daily newspapers had established branch offices in Washington which are still maintained with a regular staff of special correspondents; and in the last twenty years no event of importance has happened at the National Capital, of which a clear, full, and fairly accurate history might not be written from the materials gathered and spread before the readers of the daily newspapers.

The Washington "bureaus" of many of the large daily newspapers are established in handsome, well-furnished quarters, mainly within a stone's throw of the Treasury Department. In most of the offices one will find large and well-chosen collections of books of reference, official reports, and other works relating to political or legislative subjects, together with files of *The Congressional Record*, reports of Senate and House committees, bills pending in Congress,

etc. Nearly ten years ago *The Tribune* adopted the plan of using a special telegraphic wire between the publication office in New York and its Washington bureau, and employing its own operators. This plan not only saves much time, when time is most valuable, but it enables the editor to know at an early hour in the evening, the kinds and amount of Washington matter which he is to receive. Within the last half dozen years other newspapers have adopted the plan, which is now in operation between Washington and the editorial rooms of *The Commercial Gazette* and *The Enquirer*, of Cincinnati, *The Courier-Journal*, of Louisville, *The Inter-Ocean* and *Tribune*, of Chicago, *The Pioneer-Press*, of St. Paul, and *The Herald*, of New York.

Washington news-gatherers may be divided into several classes: first, representatives of the press associations; second, regular special correspondents of daily newspapers; third, writers on "society" topics; and fourth, correspondents who write weekly or occasional letters on various subjects—social, political, and descriptive. Of course it is during a session of Congress that the public demand for Washington news is most exacting; and as soon as Congress assembles, the "bureau" of the metropolitan daily is reinforced, and special correspondents of smaller dailies flock to Washington. About one hundred twenty-five daily newspapers are represented in the press galleries by special correspondents who regularly send news dispatches. The press associations employ about twenty-five men during the sessions of Congress. The work of these associations will form the subject of a separate article.

Nearly all the great daily newspapers keep two, and a few of them three, special correspondents in Washington when Congress is sitting. If three, one has general charge of the bureau, works up special topics, and writes letters and political gossip; another watches and comments upon the debates and proceedings of the House of Representatives and its committees, absorbs the political gossip of representatives, studies and criticises and explains every important measure brought forward, and is ever on the alert to discover and expose and thus to prevent attempted jobbery in legislation; another devotes himself to the Senate where he performs like duties, and also keeps a sharp eye out for the so-called secret proceedings in executive sessions. If only two correspondents are employed, one watches the Senate, and the other the House, and both cover the remainder of the field as well as they can. The majority of newspapers, however, employ only one correspondent each, and it being physically impossible for him to be in several different places at the same time, he clubs with another who is in the same dilemma, and the two exchange their dispatches with each other. Sometimes these combinations include the correspondents of five or six different newspapers, and each draws from the general pool such matter as he desires for his journal. There is another sort of combination in newspaper work in Washington which is profitable to no one except the person who engages in it. He undertakes to serve a large number of journals at the same time. The work he does is inferior, but it is very remunerative, and money is his object. He is a sensation monger, and to a considerable extent a maker of imaginative paragraphs. Happily the class to which he belongs is small.

The man in Washington who makes a business of manu-

facturing sensations is different from the one above described. Many times he is not a legitimate correspondent at all, but is a guerrilla who hangs on the edge of news-gathering and maintains a mysterious relation to it under the high-sounding name of "journalist." Scraps of conversation overheard in any public place, innocent replies to apparently harmless questions,—anything will serve him as material from which to weave a romance. The story written, the author turns peddler, seeks, and usually finds, a market for it among the less careful and conscientious or more credulous correspondents, and the reputation of Washington news-gatherers suffers accordingly.

That a large share of sharp criticism of the acts of public men is needful for the protection of the public, everybody, except the men who are criticised, readily admits. Bad men sometimes get into Congress and into executive offices also, and they must be watched and haled before the bar of public opinion whenever occasion demands; but it does not follow that all the stories sent from Washington about public men are to be believed because they obtain a degree of currency in certain newspapers. By this time newspaper readers ought to be able to exercise some discrimination in regard to such matters.

A good deal has been said and written about corruption among news-gatherers at the National Capital. In this respect, also, the legitimate newspaper correspondents have been made to suffer for the sins of men who are mere pretenders, and who use their assumed newspaper connection as a cloak to cover practices which are denounced by every reputable newspaper man. A correspondent cannot obtain a card of admission to the press gallery of either House of Congress, until he has given a written pledge that he is not and will not become personally interested in any claim before Congress or any department, and that he is not a representative or agent in any sense of persons or corporations having legislation before Congress. Sometimes the attempt to influence a news-gatherer is amusing. Several years ago before the resumption of specie payments, a correspondent who had listened one afternoon to what he regarded as an excellent speech by a new member of the House, wrote a pleasant notice of it for his paper. An hour or two afterward a stranger entered the correspondent's office and in a breezy, off-hand manner which was extremely refreshing, asked, "Were you at the Capitol to-day? The correspondent replied in the affirmative, and the stranger continued, "Well, did you hear the great speech Blank made? He is our new member."

The correspondent replied that he had enjoyed that pleasure, and was about to add that he had written a notice of it, when the enthusiastic young countryman drew from his pocket a brand-new, gold eagle, and slapping it down on the desk, said, "There, you just shove that down in your pocket and give our new man the worth of it in your paper to-morrow; everybody up our way takes your paper."

That young man really meant no offense; he was only ignorant. He had doubtless heard and believed in the superstition that Washington correspondents are venal. He was suddenly undeceived, and, as he pocketed his ten-dollar piece, he seemed to be in great doubt whether to leave that office by the door or the window.

Very erroneous are the ideas of some newspaper managers respecting the kind of ability and qualifications needed by a Washington correspondent. To succeed he must be versed in the history of legislation and of political parties; he must be interested in, and acquainted with, current political topics and discussions; he must know the details of legislative routine; he must have the habit of investigation, with

enough knowledge of books as well as of men to know where to find the information he needs. He should be acquainted personally with leading public men, and be able to acquire and retain their confidence. Many of these qualifications can be gained only by long experience and careful study in Washington. "How did you find that out?" is a question often asked the news-gatherer respecting the publication of some matter which was supposed to be the secret possession of a party caucus or a committee of Congress. Such a question, of course, is not one to be answered. There is no harm, however, in suggesting that a wide-awake correspondent is always on the alert to find out the views of influential public men on important measures which are leading subjects of discussion either in caucus or committee, and he therefore knows, in a general way, what each man will say or do in regard to any particular matter. He never forgets that individual members may be induced to explain their own views on any question, nor that they uniformly use the same arguments and usually the same language which they employed in committee or in caucus. As to the caucus there is very little difficulty, especially if it be one in which wide differences of opinion are shown. The experienced correspondent is amused and encouraged, not disheartened, when he sees doors double-locked, sentries posted, and other extra precautions taken by a caucus to keep outsiders beyond ear-shot of the "secret" proceedings.

Public men sometimes complain that statements made by them to correspondents in confidence have been published; and that the reports of conversations for which liberty to publish was given, have been garbled. Both accusations are grave enough to demand notice and reply. Leaving out the small minority of irresponsible "journalists" already mentioned and respecting whom the complaints are to a great extent just, these accusations are in the main untrue. It is not unusual for a public man to give a correspondent a valuable hint and sometimes specific information with the remark, "Now this must not be used as coming from me." The correspondent justly infers that the matter is designed for publication, although his informant desires for some reason to keep in the background; and if, after investigation, he is satisfied that the information is trustworthy, he uses it. It sometimes happens that, without any fault of the correspondent, the identity of his informant is discovered, usually, but not always, through some indiscretion of that person himself, and then, of course, the news-gatherer is held responsible. When it is remembered that Washington correspondents have cheerfully suffered imprisonment, rather than reveal the confidential sources from which they have obtained information, the complaint that they violate the confidence reposed in them seems absurd. It often happens that a conversation relating to public affairs between a public man and a correspondent, elicits from the former expressions which he may desire withheld from publication, and a hint from him to that effect is respected. Sometimes at the end of a long conversation with a correspondent the public man will suddenly remark, "Now this must not be published, you understand. I have been talking to you as a friend and not as a newspaper man." In such a case the news-gatherer is required to act with deliberation, and rely mainly upon his own judgment. If he believes after reflection that there are sound reasons why the substance of the conversation should be given to the public, he does not hesitate to send it to his paper. The rule among honorable news-gatherers in Washington, therefore, is to respect all confidences of public men; the rare exceptions are cases in which the correspondent's duty to his newspaper and to the public in matters of public concern, outweigh injunctions

sought to be imposed after an unreserved conversation respecting public affairs or public policy.

Since the "interview" became the favorite medium through which public men express their views and opinions on public affairs, set speeches are read by few people. To the "interview" they turn for the crisp, fresh expressions of opinion by public men; but few of them realize how much of the crispness and freshness are due to the news-gatherer. The correspondent who seeks to "interview" a statesman or a politician, always does so with a specific object in view. He makes notes as sparingly as possible, for experience has taught him that a man will talk less freely if he sees his words taken down as they fall from his lips. A conversation ended, a full and careful synopsis of it is written in order to preserve peculiar forms of expression as well as names, dates, and figures. When the report is written out for publication all repetitions and extraneous matter are expunged; but the spirit and substance of the conversation are carefully preserved. The correspondent, if in doubt about the substantial correctness of his report in any particular, is careful to verify it before publication, and if unable to do so, to omit it.

Then why do public men complain? Mainly for two reasons. Some men are discontented because the news-gatherer does not print *all* they say, a thing which is quite impracticable unless the conversation is of very unusual importance and interest, or with a man in whose opinions on small matters newspaper readers feel a lively interest. The loudest complaints, however, are inspired by a motive even less tolerable than vanity. A man will confide his opinions to a correspondent for publication, and if he finds that they provoke unfavorable criticism, he will promptly disavow them, and declare that he has been misrepresented; while on the other hand if his views elicit favorable comment, he complacently vouches for the correctness of the publication.

Probably, comparatively few newspaper readers suspect that some of the most elaborate "interviews" published, are the carefully written productions of congressmen and other public men who desire to get their views before the country, or to defend or explain their acts or votes. After the statesman has "interviewed" himself he sends for a correspondent who enjoys his confidence and begs him to use it, and perhaps, give it to certain other news-gatherers so that it will be published simultaneously in different parts of the country. Strange as it may seem many "interviews" of this sort are prepared by men who are heard frequently to express their indifference to "newspaper criticism." Such men, too, often send for a correspondent with the deliberate intention of being "interviewed" by him, and if a publication results, they will say, three times out of four, that they "did not know" what they said was to "get into the newspapers."

As a rule the real leaders in both branches of Congress, the men of long service who are the wheel horses and who shape the legislation both in the committees and on the floor, learned long ago to appreciate at their true value the functions and services of trustworthy and conscientious news-gatherers. It is to these men that the correspondent resorts with confidence, and from whom he obtains the most valuable information respecting the under-currents of legislation, without which he would be cast upon a sea of speculation without compass or rudder. The conservative and thoughtful legislator seldom cares to launch a measure until he has felt the pulse of public sentiment, and found out whether he will be sustained. He is, therefore, always ready to confide the outlines and, usually, the details of a

policy or a proposed measure to discreet news-gatherers long before it is laid before the House or the Senate.

To the credit of news-gatherers in Washington it can be said that they hate shams and are never slow to detect and expose the tricks of a demagogue, no matter what may be his political affiliations. The daily newspaper outstrips the slow *Congressional Record*, and most people have learned, besides, that they may not always expect to find in the official publication a faithful record of what was said on any occasion of unusual importance; while on the other hand, not only the substance but the spirit of the debate is accurately and faithfully described by the correspondents in the press gallery who would never allow a statesman, however great, to "revise" their reports. The House often becomes disorderly, and its members indulge in antics as well as in language, of which they are afterward ashamed; and frequently the *Record* is made to lie, in a vain attempt to "preserve the dignity" or "shield the honor" of a House which has allowed itself to forget the one and betray the other.

Several years ago a leading newspaper published a Washington dispatch commenting unfavorably upon the antics at a night session, of a representative whose peppery temper and habits of conviviality had often provoked remark. The next day he rose in his place and vigorously denied the truth of the paragraph, clinching the denial with a grave and emphatic assertion that, on the occasion in question, he had been without a drink for two whole days—an assertion so ludicrous and at the same time so incredible to his fellow representatives, that it literally "brought down the House." The newspapers took it up; ballads were written about it; and for weeks if not for months, the habits of the unfortunate man were the subject of newspaper pleasantries which might have driven a more sensitive man to some desperate act.

The "society" correspondent is always a woman, and so far as obtaining the material for her letters is concerned, her task is an easy one. When Mrs. Senator holds a reception or gives a ball or dinner she is careful to give the "society" correspondent a list of the names of invited guests beforehand, and an opportunity personally to inspect the decorations of her parlors and dining room, as well as the toilets of her guests. Many of them, however, also furnish the correspondent with an inventory and description of the dresses and ornaments they are to wear on the occasion. Mrs. Senator would most certainly feel unhappy if the newspapers should give a more condensed or less appreciative notice of her ball, than they did of Mrs. Secretary's reception; and Mrs. Representative or Mrs. General would be righteously indignant if her name should be omitted from the published list of guests, or her toilet described with less warmth than that of Mrs. Judge or Mrs. Admiral. Yet such mishaps sometimes occur through no fault of the correspondent whose full reports are "boiled down" into an astonishingly small compass by the unfeeling man-editor. Frequently the correspondent is held responsible, and thus her lot is not always a happy one. It may be remarked that Mr. Senator or Mr. Commissioner is sometimes quite as solicitous about newspaper recognition of his society displays as his wife is, and feels quite as keenly a supposed slight.

During the Washington "season" the time and energies of the "society" correspondent are fully occupied. A few years ago there were several women correspondents in Washington whose letters on political topics were widely read and copied; but the "society" correspondent of to-day seems content to confine herself mainly to social gossip, critical notes upon individuals, and elaborate descriptions of the clothes they wear.

CHARLOTTE BRONTË.

1816-1855.

BY KATE SANBORN.

There are persons whose individuality is so intense that one cannot hear their names pronounced without a certain response in his mind. Is it the gruff, dogmatic Johnson? You at once feel snubbed or contradicted, as in fancy you hear the thunderous "Sir," with which he always opened the battle. And Macaulay? There comes a verbal torrent of learned monologue bristling with antithesis, and the echo of that humbling phrase, "which every school-boy knows", as the historian stated facts quite new to most of his young readers.

There are others with whom you associate certain flowers, as the rose and geranium with Miss Mitford; her cheeks like her roses, her character fragrant with filial devotion. She carried "summer in her garments." But when I think of Charlotte Brontë, November is suggested; a somber landscape floats before my eye, a sky of dull grey crossed by a lurid, threatening light, and for a flower, a bit of purple heather from the moor. I will not say that the Brontë family was the most peculiar, diseased, unhappy, brilliant, and interesting family that ever existed in England, although after re-reading all that is known of them it seems so. When we study the lives of literary people where every snappish word, annoying habit, and physical ill is brought to view, we are apt to believe that all persons who write for the public are eccentric, ill-tempered, and not only miserable, but making misery for others. We do not know how disagreeable or inharmonious other families are, whose talents have not made their private griefs public property. Frightened or disgusted by the revelations in the Carlyle memoirs, Browning and Whittier have burned their precious correspondence. It is easy to dwell on the tragic side of a life, hard to be absolutely true in a character sketch. You have, no doubt, noticed that a lecturer falls in love with his subject, or is unduly severe; and this is equally true of history. We look at a book or an author with prejudice or undue admiration, and expect the whole world to accept our view. Mrs. Gaskell who wrote of her friend but a few months after her pathetic death, has lately been criticised and censured for giving a morbid impression heightened by her desire to produce a fascinating biography—a pen-picture in black and white. But after all she knew and loved the timid, repressed, sorrow-laden woman, had visited her in her home, and her story will always be the one we shall return to with confidence. It has already been slightly paraphrased and, as I say, "chewed over," for a dozen "original" sketches.

Reversed decisions would be a fertile subject for an essay. After a time new lives of famous men and women tell us that the so-called facts are misstatements and misconceptions of the true character. Dryden's wife, for instance, was neither a shrew nor of doubtful reputation; Milton's selection of a theme was too ambitious if not too daring.

Froude draws a very different Henry the Eighth from our early idea of that monarch; De Quincey tries to defend even Judas Iscariot, as a well-meaning man who wanted to force his Master to prove his power.

We are favored with the "real" lives of Byron and Shelley, and just now W. W. Astor has softened our harsh opinion of Lucrezia Borgia, while Carlyle and Ruskin impress-

lessly and savagely tear down every idol until they leave little really worth admiration and careful study—but themselves and their own works.

Following this fashion, Mr. T. Wemyss Reid urges that Charlotte Brontë was a gay, laughing girl—pretty much like other girls; but he fails to convince me.

What an impression, never to be effaced, was produced on my mind by Mrs. Gaskell's "Life of Charlotte Brontë"! I do not need to turn the pages to recall the rough Yorkshire peasantry with their grim humor and curt replies, or the lonely village of Haworth in West Riding on an isolated hill-slope, or that dreadful parsonage higher still, with its low, oblong shape, its small window-panes, from which, on one side, you look out on rain-blackened tombstones upright and crowded together through which the spring water trickled to the villagers below. No trees, a few stunted shrubs in front, and at back the melancholy moor. The exterior is enough to give a merry girl the blues, but enter, and what added horrors. How well I remember it all! The delicate, homesick mother slowly dying in her chamber; no frolics for the children, for noise wearied her. Then after her death those six little ones, shy, sensitive, old-fashioned, precocious, clinging piteously to each other, while their aunt sat in her room hating Haworth, or tramped about the damp house in pattens, and the surly, unreasonable, hateful, old father did all he could to add to the general gloom. No, he did take his meals by himself, and that was one bit of relief. His habit of firing pistols out of the back window to soothe his irritation, was amusing, but when he cut up his wife's only silk dress and burned the children's pretty shoes—because they did not suit his notions—he was not simply eccentric, but unendurable. All that need be said of him is that he was always "on the off side," always "hard with his own," always as trying as his capacity would allow. As his daughter wrote, "Conventionality is not morality; self-righteousness is not religion." He could preach a good sermon, but his practice, like many another good man's, sadly slumped through in home life. Then the only brother, Branwell, red-headed, small, fiery, unprincipled, who wanted to be a poet, and wrote to Wordsworth for his opinion—as poetasters now bother our Autocrat! He was a young man of undoubted talent who fell into terrible temptation, drank hard, and came back to the old home to die, *standing* that he might show courage in the last moment. Two little sisters, one especially lovable, died when at school, a hard blow to the others.

In 1846, the three sisters, Charlotte, Emily, and Anne, published a little volume of poems which was not a success. Some of them show power, but they are as gloomy as if written on the top of one of those old tombstones, and no wonder. Women who, apparently, have their hearts filled with happiness do afflict us with their whining woes. It is a tendency of women to sigh out loud in rhyme. We are fortunate if the grief is something intelligible, so that at least, curiosity can be gratified. But it is usually a mysterious hint of passionate hero-worship, unrequited. Pity women's hearts are so susceptible and brittle, and yet retain such lasting impressions.

Miss Martineau criticised the novels of the Brontë sisters

in this matter, and there does seem to be a deal of heart-starvation in all of them, and a remarkable readiness to confess their love.

While Charlotte was writing "Jane Eyre" in obedience to publishers who thought her "Professor" showed enough skill to try again, the irascible father was threatened with blindness, another sad reality borne bravely by all.

Miss Brontë wrote in little square books in such minute writing, that one would think she had that sort of ambition which leads some to put the Lord's prayer on a ten-cent piece. She had to hold her books close to her face, and nearly ruined her own eye-sight. If hand-writing is an index of character, hers certainly shows how cramped and restricted was her life. Yet she was a bold, daring innovator with steadfast courage and broad ideas. "Jane Eyre" swept across the literary horizon like a meteor, arresting for the time the sale of "Vanity Fair." Thackeray himself could not lay the book down until he had read every word.

Like murder, genius will out; there is no sacred soil, no caste, no family inheritance, no monopoly. And who can define it? I like to collect all the definitions given of wit and humor, of literature, of love, of poetry, of genius, and then see how incomplete they are. Miss Robinson in her interesting life of Emily Brontë, gives the idea that insanity and consumption in families, if united may produce that wondrous spark.

Charlotte "stole like a shadow" into literature and fame, in 1847, with this unique story. It will always be read, although its popularity may vary with different generations. Johnson made a distinction between "novels manufactured and novels created," novels of "nature" and novels of "manners." This one, like all truly great novels, seemed to unite itself. Any one can recall a dozen or more varieties of novels. Miss Brontë created a new type where a plain, diminutive governess is the heroine, the attraction of the book.

Novels are largely autobiographical; no one ever put more of his own experience into his work than did Miss Brontë, for her narrow experience was all she knew, and she used her pen as a safety-valve for her pent-up, passionate, unsatisfied, volcanic nature. Few dare to lay their inmost heart-secrets bare to a critical, jeering world.

But whoever dares — conquers. Rochester has been considered a superb character. He was brusque if not brutal as at first depicted, and men who are good judges tell me he does not seem like a live *man* to men, however masculine, and muscular, and "perfectly grand" he may be to young women.

An interesting question comes up just here. Are women's heroes apt to be as genuine specimens of manhood as those drawn by men?

Rochester does not enthrall me as of old; Paul Emanuel is in my estimation much more real, a finer nature. But Jane Eyre and Rochester still have a host of admirers, and in a literary club, where each member was recently requested to make a list of ten novels that he considered of the very first rank, "Jane Eyre" was always put in, and several gave it the first place.

Bret Harte in his "condensed novels," has burlesqued the brawny Rochester and the minute Jane in a witty fashion, that must be painful to their adorers.

Some one says that "Rochester is the personification of a true woman's longing for a strong master." I remember the Mr. John in Miss Warner's delightful "Wide, Wide World." He was a moral Rochester and diluted, but he had that masterful way, calm and strong, which shows the

same idea. Miss Brontë argued that women were more true to nature in their men, than were men in depicting women, saying, "The cleverest, the acutest men are often under an illusion about women; their good woman is a queer thing, half-doll, half-angel; their bad woman almost always a fiend." There are wonderful bits of word-painting in "Jane Eyre", "Villette", and "Shirley"; the characters, too, are real people, and give some original criticism which will be quoted later. And the moral influence of her great novel! The homely, little heroine, plain, shy, quiet, yet with fine eyes and interesting, (like herself,) was sorely beset, and fled from sin. In real life the crazy wives of married lovers do not kill themselves at the crisis. Further discipline would have been truer to the actual.

In "Villette" which appeared in 1853, she once more told her own history; this time it has her life in Brussels; she was Lucy Snow. Her old father could not bear to have her drown Paul Emanuel, so she closed with the horror slightly veiled. It is a wonderful story and destined to live. Emily and Anne died while Charlotte was writing "Shirley." She wrote under the shadows of the five graves lying under her windows, yet it is more cheerful than either of the other stories, for in it she delighted to idealize her beloved Emily.

When she went to London to confide to her publishers that she was Currer Bell and the author of the novel which had caused such an excitement and discussion, she astonished the public very much, as did Miss Murfree when she announced to Mr. Howells her identity with Mr. Charles Egbert Craddock. And London was as anxious to lionize the little wonder, the marvelous mite of womanhood, as was Boston to do honor to its new sensation. But the English woman soon shrank from attention, and went back to the monotonous home life.

Her heart history was sad enough. She had several offers of marriage which were refused, and one overwhelming experience of real love—"a great tempest that swept over her life," an unreciprocated attachment. She wrote of what she had felt, when she said:—

"A lover masculine so disappointed, can speak and urge explanations; a lover feminine, can say nothing, if she did the result would be shame and anguish, inward remorse for self-treachery. * * * * You expected bread and you have got a stone; break your teeth on it, and don't shriek because the nerves are martyred; do not doubt that your mental stomach—if you have such a thing—is strong as an ostrich's; the stone will digest. You held out your hand for an egg, and fate put into it a scorpion. Show no consternation; close your fingers firmly upon the gift; let it sting through your palm; never mind; in time, after your hand and arm have swelled, and quivered long enough with torture, the squeezed scorpion will die, and you will have learned the great lesson, how to endure without a sob."

And again, when Caroline Helstone watches Shirley and Robert Moore walking in the moonlight, and to her imagination as lovers, she soliloquised, "And what am I standing here in shadow, shrinking into concealment, my mind darker than my hiding-place." A gleam of light came with the acknowledged love of Mr. Nicholls, her father's curate. There seems to have been no great response of affection from the quiet spinster who had learned to endure loneliness; still it was gratifying. But the obstinate father, his eyes glaring with rage and his veins standing out like whipcords, refused the proposal as utterly presumptuous, and drove the good man away.

After a while seeing his daughter fading and failing, he pre-emptorily recalled the dismissed suitor, but contrary as

usual, refused to give her away or be present at the wedding.

Then came a glow as at sunset for the short, storm-beaten life. A new novel was begun, there were eight months of real content, and then the old church bell struck mournfully thirty-nine times, for the wife taken, just as she was "so happy." How will she rank among authors? Swinburne in a rhapsodic monograph places her almost as high as Shakspeare, and compares her with George Eliot and others, praising her as extravagantly as he criticises her rivals. His style is painfully labored, even to absurdity. One sentence from "Shirley" he pronounces "perfect poetry" and adds, "To find anything like it in verse we must go to the highest springs of all—to Pindar or to Shelly or to Hugo." And he declares Paul Emanuel to be a miraculously vivid creation. Better balanced critics place her with Miss Austin, Mrs. Browning, and George Eliot. And her influence? Her life

teaches endurance, fortitude, heroism, principle. The crown of thorns rested on a blameless brow. I said I would quote, but space lessens. Her remarks on Milton's Eve are quite as good as Taine's judgment. "Milton tried to see the first woman, but Cary, he saw her not. It was his cook that he saw; or it was Mrs. Gill, as I have seen her making custards in the heat of summer in the cool dairy with rose-trees and nasturtiums about the latticed windows, preparing a cold collation for the rectors."

Laura C. Holloway who has done so much excellent work as journalist, compiler, biographer, has written well on this subject, and has collected some of the thought-gems in Miss Brontë's various works.

Sadly, and with loving reverence for a noble, thwarted, suffering woman who amid all trials kept her womanhood unstained, and was ever true to her ideal, I close this sketch of Charlotte Brontë.

THE COPTIC CHURCH OF TO-DAY.

BY BISHOP JOHN F. HURST, D.D., LL.D.

There is a world-wide gulf between Christianity and Mohammedanism. While the latter claims to repudiate all forms of polytheism, its antagonisms to Christianity are numerous and positive. But there are midway halting places between the most hostile faiths. The Copts of Egypt are the half-way people between Christ and Mohammed.

The story of their rise and growth and their bare existence through many centuries, is a weird romance. No Arabian Night tale has a wilder plot than the story of this dead-and-alive little people.

When the followers of the False Prophet were in the ascendant on a thousand battle fields, Egypt was swept by their besom of destruction. The native Christian population was almost entirely destroyed. As with the great Alexandrian library, so with the people who read it, and the cities and towns from the Mediterranean coast to the very center of the continent—they all became food for the destroyer. The old Christian traces were obliterated with a thoroughness and vindictiveness that left nothing wanting to the sole Moslem occupation. There is no analogy in Anglo Saxon history to the completeness of the destruction of the conquered race. When William of Normandy defeated Harold, at Hastings, and the Saxon went down before the Norman, and the order went out to give the lands to the conquerors and to print the laws in the Norman-French, it was supposed that the Saxon had disappeared forever. But this is far from true. It was only a dream and a hope. The conquered has really been the final victor; for to this day the Saxon words are the dearest in English speech. No great English reform is achieved without numbering among its foremost fighters the men who still, in their names, prove that their fathers died at Hastings.

The Copt is the ancient Egyptian. He is the child of earthquakes. His is the only face left, within sight of the pyramids and the sound of the musical eddies of the sacred Nile, which you see, with eyes only half open, that is the exact face of the Egyptian of the Pharaohs. I was introduced to a Coptic bride in the priest's house in old Cairo, and was long enough in her presence to observe her features closely, and can declare that her face might well be taken for one of those most delicate figure on the walls of the tombs of the kings in Thebes. Blood is thicker than water. The Copt represents a wasted people, but still, a people.

He is all that is left to tell the story of his native Egypt for twenty centuries—nay, for fifty centuries. He is left, and I believe is destined to become an important factor in the revival of the whole Egyptian race. As the direct descendant of the ancient Egyptians his blood has never become stained with a drop of other blood. When Egypt became Christian, at the time of the first promulgation of Christianity, and paganism went down, at the Delta and all up the Nile there arose a strong Egyptian church with its center at Alexandria. This became the seat of a great theological seminary—the school of Origen—which for two centuries ruled the theological world of the East, and threw out its fanciful theology upon the whole Western church. When the Eastern church became corrupt and was a mere tangle of theological disputes, Mohammedanism well-nigh swept it out of existence. What survived, however, bore then, and still bears, the name of the Coptic church.

Singularly enough the Copts gave the Mohammedans a welcome. This is one of the many anomalies that lie along the pathway of their unique history. The Copts were a sect of the Eastern church—a heretical sect, if you please; and to this fact alone their existence has been continued to this late year of grace. The general Christian church in Egypt was almost annihilated by the slaughtering Mohammedan; but the sect which it had excommunicated and banished, and to which no names were too violent to be applied, survived the cimeter of the Moslem, lives to this hour, and has many strong elements of re-awaking.

The sect began in this wise. In the former half of the fifth century the patriarch of Alexandria contended that in Christ there was but one nature; that the two, human and divine, were so combined in him as to form one only; that each, therefore, lost its individuality; that both together made one nature; and that in this one nature the divine predominated, and in some measure almost excluded the human. This was Monophysitism, oneness of nature or soul, or Monothelitism, oneness of the will. It was a view antagonistic to the general view of the church—that in Christ the two natures harmonized, but that each preserved its own individuality. Here lay the root of the cause of the great council of Chalcedon, which met in the year 451. The representative of the Monophysite doctrine was Dioscorus, the patriarch of Alexandria. The council rejected his view and

banished him to Gangra, in Paphlagonia. This occasioned the Coptic church. Perhaps no synodal act in all the history of the church has resulted in a more bitter controversy, or has been destined to a longer life. Most of the heresies condemned by the early councils, such as the Arian, the Pelagian, the Manichæan, and all the rest, passed away, generally not living at most more than two centuries after their condemnation, and disappearing among the fragments of other thought which the unstable waters of those days had thrown as wreckage upon the coast. But the Coptic church which sprang from this very condemnation of a general church council, has survived all the changes and a thousand persecutions, and one can find in Cairo to-day and in monasteries up the Nile, the living societies which owe their origin to a single act of a church council over fourteen centuries ago.

After Dioscorus was banished and his doctrines condemned, there was a divided church in Alexandria. Some of the members and theologians endorsed the council, elected a successor to Dioscorus, and claimed to be the true church. The others held that Dioscorus being the true patriarch only, his successor could be elected. Thus matters stood for several centuries until the Mohammedan invasion in the seventh century, when the Copts, tired of long banishment and every form of persecution from the emperors of the Eastern empire resident in Constantinople, and from the whole Eastern church besides, regarded any masters better than their existing ones, and actually held out the olive-branch to the Alexandrian invaders. Here, too, is another anomaly in the history of this bizarre and surprising sect. There is no instance of any Christian people, in all the centuries, giving a welcome to Mohammedan chiefs, except right here. The welcome was reciprocated; so, for twelve centuries the Copts have lived side by side with the Mohammedans, in Cairo, Alexandria, and along the Nile, all the time preserving their individuality, rejecting all sympathy with Moslem doctrine, and yet in their usage, especially of a social character, showing a decided coloring from Mohammedan life. The other and larger Christian church passed away; but the Copts are still active, and, if we except the English and American missionary operations in Egypt, are the only hope of an aggressive and pure Christianity in that country. Doctrinally, they seem to have lost the last traces of the peculiar view which gave them birth. The Hon. Sheldon Amos, of England, now in a high position in the Egyptian government, has lately written an article on the "Copts as a Political Factor," in the *Contemporary Review*, in which he holds that this peculiar body has treasured the original doctrines of Christianity to an extent singularly free from adulteration. After quoting from Mosheim, who says of the Copts that it is "no rash opinion of some very learned men that the Monophysites differ from the Greeks and the Latins more in words than in substance," this singularly acute writer who has studied the Copts at their center, Cairo, says, "I have searched for a peculiarity of view which might seem traceable to Monophysite belief, but I have never found any. I am convinced that the richness of Christian doctrine with which the church was imbued at the first, the ritual and the ceremonial which in the early ages crystalized the words of belief, and the incessant persecution which the Egyptian church has suffered, have combined to keep its faith in essential points singularly free from the admixture of error." Mr. Amos concludes his admirable inquiry with the opinion that the Coptic church of Egypt is worthy of attention and earnest missionary labor, on the part of the great Protestant churches of Christendom.

The antiquity of the Copts, and their amazing vitality

amid the manifold mortality of all forms of religious life that have been encased with Mohammedan environment, have led me not only to a special study of their history in Egypt but to a personal examination of their plans of worship, and such conversation with their members and priests as a tourist could secure.

In the heart of the New Cairo there is a magnificent Coptic church with large marble pillars, very high ceiling, and painted representations of leading saints. Here at the early service, seven o'clock, on Sunday mornings we can see the elaborate ceremonial, and find that the Coptic service and liturgic usages are infinitely nearer our Protestant forms than either the Greek or the Roman Catholic.

But to see the Copts in their true character, as a present witness to the old faith of fourteen centuries ago, you must cross a long space of mounds of rubbish, such as fragments of old pottery and such general debris as comes from wasted houses, until you reach what bears the name of Musr el Atéekeh, or Old Cairo. It is three miles outside the busy Cairo of to-day, and is the real parent of it. Old Cairo was founded by the great Amer ebn el As, the conqueror of Egypt in Omar's caliphate, A. D. 636. But a Roman city had stood on the place, and Amer was compelled to lay siege to the still strong fortress. Having captured the entire place, and spread his magnificent leather tent, just such a one as can be seen in our day in the Dresden Green Vaults, he built up the great Cairo of the caliphs. The latter city, that of our times, was not founded until A. D. 974, but immediately became the capital of the entire country, and Old Cairo began to be neglected. On the ruins of this older Cairo, just in the midst of the marble fragments which tell the story of the taste and success of the Roman architect, live the oldest communities of Copts in the world. They were on the spot when the Roman fortress was in its splendor. They took refuge within its precincts from the cruelty of their oppressors of Constantinople and Alexandria, and continued their forms of worship, believed in the better future, kept their church from utter ruin by making use of the fragments of marble that had survived the Roman, and to this hour keep up a service, and somehow manage to meet the expenses.

My guide here was Mrs. Harvey, the wife of one of the missionaries of the United Presbyterian Mission. She has been many years in Cairo, is personally acquainted with the Coptic priest here, and knows many of the members of his society. To her care and courtesy I have been indebted for a close inspection of every part of the premises, and to introductions which have given me a clearer view of the community and its faith, than I could elsewhere, or by any other means, have secured.

Our carriage stopped before a humble doorway, and we were immediately surrounded by the poor who asked for backsheesh with a will and good humor quite different from the vengeful vampires about the pyramids. On entering I found myself not in a house, but wandering in a labyrinthian path between humble houses, now turning to the right and now to the left, now into a little court and now through a dark lane which led later into a broader place. All the while we were followed by an eager and envious crowd of young people. The houses which we passed on either side were all occupied by the members of the Coptic community. They had lived here, as their fathers had done, ever since the entrance of Christianity into Egypt by the direct preaching of the Apostles. The little church is a marvel of antiquity. It has been made out of pagan fragments, a beautiful pillar here, and another of a different architectural order right beside it, and an exquisite marble cap-

itol not far away, showing that the structure is almost entirely built of fragments of once splendid edifices. Pieces from many a magnificent temple or palace have been gathered from piles of ruins, and here made to do service. There is not a seat in the dark little church. Everybody stands, and when the worshiper desires he can lean upon one of the crutches that are placed in the corner of the church, to serve the purpose of supports. The priest showed me some of the ancient manuscripts which have been well and carefully preserved, but do not reach back to a remote date. I heard of a very ancient one which could only be seen by ascending a rickety and dangerous ladder which leads to an upper closet. But between some risk and the failure to see the manuscript, I chose the latter. After showing us his church the priest invited us to seats in the court of his house, and in five minutes coffee was brought us in the tiny cups universally used in the Orient. The children were free, and crowded all about us, and seemed pleased with our attention to them. This church is the center of the great space once covered by the Roman fortress and its belongings. Parts of the fortress still stand, at least enough to reveal its original purpose. The courses of red bricks between the stone layers in the walls of the buildings, and the round arches, betray the Roman workmanship. Through some strange cause there lived here a Christian community even while the fortress was still serving its warlike purpose. There seems to have been even a chapel here, for over the west tower of the old gateway there is still a wooden board on which an inscription was engraved by the most early Christians of Egypt. Below this inscription which is in the Greek, there is a group of figures with the Deity represented in the midst, and on either side six figures meaning the twelve apostles. The whole design and carrying out of this pictorial representation show a borrowing from the old Egyptian symbolism. Sir Gardiner Wilkinson says that the central group of this carved picture "calls to mind the winged globe of the ancient Egyptians, and that its position of a doorway accords with the ordinary place of that well-known emblem." He also declares that the early Egyptian Christians borrowed many of their pictorial designs from the old Egyptian worship, and that in the time of Origen "it was rare to meet with an Egyptian who had surmounted his early prejudices in favor of the sacred animals of his country."

I firmly believe that Sir Gardiner might have gone much further, and brought his assertion down to this century. Suppose an ibis, that graceful, stork-like bird which the Egyptians of the time of Herodotus, and even later, worshiped, should go walking down the Mosky of the Cairo of to-day, who imagines that anybody would harm it? It is more than likely that all due attention would be paid the visitor, and that many a fez would be taken off during his triumphal march. The more one sees of these old countries, the more he is driven to the conclusion that the old still penetrates the new, and that no man can prophesy when the old is going to get old enough to die.

The difference between the Copts grouped around this old Roman ruin and worshiping God in their extreme obscurity and poverty, and those wealthier and more numerous brethren

of the same name in the great church in the heart of New Cairo, is not one of faith, but simply of condition. The poor still cling to the old hearth-stone of their faith, where their fathers had been living and dying almost since the birth of Christianity, while their brethren have come out into the broad light of these later times, are citizens of the world, cultivate high social relations, have good and strong schools, and have attained to places of trust and wealth in the employ of the government, and in every form of mercantile life.

According to Lane the Coptic population of Egypt is about one hundred fifty thousand. There are Greek Copts, so-called because in connection with the Greek Church, and there are also Roman Copts, because acknowledged by the Roman Catholic church as members of its fold. These number, of both faiths, about fifty thousand, while the thorough Copts, the regular and unmixed descendants of the first Egyptian Christians, number one hundred thousand. They bear the name of Jacobite Copts. These last, wherever they are found, preserve the most ancient traditions and memorials. They are, of all Christians in the eastern countries, those in which we can see the truest picture of the Christianity of the fourth century.

There has always been a good deal of coquetry on the part of both the Roman Catholic and the Greek churches to win over the Copts. But they have always failed. The Copts would not endorse the worship of the Virgin Mary, nor the heresies and superstitions which have crept into both of those communions. On the other hand while they have resisted Christian overtures, they have taken on something of the false forms of Mohammedanism. They have never given a woman her proper place, and while they reject polygamy with great abhorrence, their women are kept in as close retirement as those of Moslem faith, and even in worship must sit behind the close wooden screen. The Copt takes off his shoes, as does the Mohammedan, on entering his church. His notions of baptism are extreme. He employs triple immersion, and holds that if a child dies unbaptized it will be blind in the next life. He believes that the sermon should be preached in the popular language, and teaches his children to read the Psalms, the Gospels, and the Epistles, in Arabic. However, he is still firmly attached to his own venerable Coptic tongue. He teaches it, especially the Coptic version of the Gospels and the Epistles, to his children, and uses it in private social life, and to some extent in business. One has only to look at a page of the Coptic Scriptures to see the truth of what all philologists admit—that there is not only a close resemblance, but a measure of identity, between the inscriptions on the obelisks, the temples, and the tombs of Ancient Egypt, and the Coptic language of to-day. There are certain tell-tale characters which, if nothing else were present to declare it, reveal this fact in a strange and forcible way. The Christian Copts of the present Egypt are the direct descendants of the men who persecuted the Israelites, and built the pyramids, and reared in Heliopolis a city which became the center of the world's learning, and thither Plato and all the seekers of wisdom in his and later ages went for light.

EMMA, QUEEN OF THE HAWAIIAN ISLANDS.

BY C. DE VARIGNY.

Translated for THE CHAUTAUQUAN, from the *Revue des Deux Mondes*.

In 1789 the American schooner *Pandora*, commanded by John Metcalf, was lying at anchor in the roadstead of Maui, one of the islands of the Hawaiian Archipelago to which Captain Cook, who just ten years before had here met his tragic fate, gave the name of the Sandwich Islands in honor of Lord Sandwich, president of the admiralty. Metcalf had come hither to obtain a cargo of sandal-wood, in exchange for which he had brought implements of iron and copper which had been eagerly accepted. But that which the king, Kaméhaméha I., coveted most was one of the schooner's shore-boats. On the night before the intended departure of Metcalf, Kaméhaméha ordered his men to take it by force. They failed; the schooner opened upon them a murderous fire, and weighing anchor, precipitately fled, leaving a hundred corpses of the natives upon the coast, and abandoning the quarter-master, Isaac Davis, and an English sailor, John Young, who were unable to reach the vessel.

Kaméhaméha rescued these men from the fury of the islanders, took them under his protection, and afterwards elevated them to the rank of chiefs. Both married native women; both left descendants who have filled high positions. Emma, queen dowager of the islands, who so recently died at Honolulu, was the granddaughter of Young.

Emma was born at Honolulu, January 2, 1836. She was the daughter of George Naea, a worthy chief, and Fanny Young. She lost her parents at an early age and was adopted by a rich English physician, Thomas Charles Rooke, established in the archipelago.

Kaméhaméha III. was at this time the ruling monarch, and during his reign of thirty years the Hawaiian people were lifted from barbarism into civilization. They were taught the use of clothing, and the English language, faith, and ideas. Monogamy was imposed upon them, and abstinence from the use of strong drink. The archipelago offered free access to commerce, and asked for sailors from America and England, for artisans, for arms, and missionaries.

America responded eagerly to the appeal. The United States foresaw the maritime importance of these islands in the near future as a place for reprovisioning their whaling vessels. To convert to their religious faith a pagan population, to open to their commerce new channels of exportations, to establish a footing in the Pacific Ocean, was a prospect too tempting to be resisted. The religious societies of New England vied with one another for the honor of evangelizing the islands. The missionaries who were sent, occupied themselves above everything else with the education of the natives. They looked upon the school as the vestibule of the church, hence wherever they went they founded public free schools. The first of these, established at Honolulu, was destined for the children of those in high rank. Here Emma was educated with the heirs to the throne. She learned history, geography, music, and drawing; English she already knew perfectly. Her education was virtually the same as that then given to young ladies in Boston and New York.

By a strange phenomenon all that which in Europe and America contributed to the well-being of mankind, to the maintenance of physical health, and the prolongation of existence, here brought about a result diametrically opposite.

The use of clothing freely bestowed upon a primitive race under a tropical sky, inoculated them with maladies before unknown; a more settled life, houses better built, different food, and conforming more to the laws of hygiene, only accelerated depopulation. The new civilization acted upon this race as a mortal poison.

Owing to these results the missionaries became the butt of attack to those of their compatriots whom the love of gain alone had drawn to the archipelago. The restrictive laws and the austere discipline put a restraint upon the latter. They wished to sell their products, to receive a high price for their gin and whisky, to acquire lands, to manufacture rum; but the laws made by the missionaries interdicted all this. Hence constant efforts were made on the part of these men to overthrow the good work.

Kaméhaméha III., old before his time, broken down by the excesses of a dissolute youth, and these bitter struggles in his kingdom, died at the age of forty-one. He left no heirs, but had adopted as son and successor his nephew, Prince Alexander.

The new sovereign was only twenty years of age when called to the throne. He was of fine personal appearance and of gentlemanly manners. Imagination dominated him, and his vacillating disposition was prejudicial to the best interests of his reign.

Educated with the young king, his brother Lot, and sister Victoria, Emma was in all respects well-fitted for the position of queen, to which she was called. Beautiful in appearance and graceful in manners, she possessed a reflective mind and serious tastes, and loved to occupy herself with works of charity. Her qualities as well as her rank designated her as the choice of the new sovereign. Their marriage was celebrated with national rejoicing June 19, 1856. Every one hoped that Kaméhaméha IV. united to this noble woman, would renounce the evil excesses of his nature, which were already rapidly telling upon his health. All argued favorably from the influence which Queen Emma would exert over this brilliant but feeble man.

From the very first the queen busied herself with introducing into the palace and country new systems of order and reform. Intensely interested in the future of the Hawaiian race, and deploring the effects of the constant decrease of population, she took the initiative in founding a national hospital, and collected by her efforts and her personal contributions a sufficient capital to erect and maintain a vast establishment constructed and equipped according to the latest developments of science, and placed under the care of the best physicians. The grateful population bestowed upon it the name of The Queen's Hospital.

The king lent himself with great eagerness to all these ennobling projects of his young wife. The teachings of the Christian religion had captivated his imagination. His fine nature had been repelled by the gross traditions of paganism. But he had not been able to entirely free himself from his hereditary vices. In spite of himself he would now and then in his weak moments fall back into the violent and brutal habits of his race. At such times he would drown his reason in strong drink, and entirely abandon himself to disgraceful orgies. The crisis past he would be overcome with mortification at the excesses into which he had fallen.

Left to himself he might, perhaps, have avoided these seasons, but he had as companions and counselors young men addicted to these same evils.

Imbued with the traditions of respect and submission which women owe to their husbands, and especially if they are chiefs, Emma, perhaps, did not use to the utmost the influence she had over him, but confined herself to gentle remonstrances, and did not dare entreat him boldly and persistently to free himself from these dangerous companions.

On August 3, 1859, the king, accompanied by the queen, his private secretary, and his aides-de-camp, left Honolulu to pass two months in the island of Maui where he possessed considerable property. The intemperate habits of the secretary, M. Neilson, were a secret to no one; but, like the king, for some time he seemed to have reformed. In the idleness of this country life, however, he allowed himself to be drawn away by his vices with a violence much greater than usual. The king, led by Neilson's example, gave himself up during several days to a drunken revelry. At last in a paroxysm of rage he drew a revolver and fired upon his secretary. The unhappy man fell dead. Brought to himself at the sight of his victim, the king was so overwhelmed with remorse that his companions with difficulty prevented his turning against himself the fatal weapon.

As extreme in his resolutions as he was passionate in his impulses, the king determined to abdicate in favor of his son who was now little more than a year old, place the regency in the hands of the queen, and seek expiation in solitude. The queen was unable to moderate his anguish. Kneeling at the bedside of his victim he piteously implored his pardon. Prince Lot hastened to him, and he and the queen finally persuaded him to be guided by their advice. Returning to the capital the prince assembled the leaders of the realm, and laid the whole case before them, told of the king's remorse and wish to abdicate, and entreated them to join their efforts toward leading him to a more healthful view of the situation; which they, moved by the affection of the prince for his brother, gladly did. They gave the king a warm welcome on his return; and he openly confessed his crime before them without any attempt at shielding himself.

Henceforward the king gave himself up entirely to the work of reform. The queen encouraged him in all his efforts, and his attachment for, and dependence upon, her were at once chivalrous and touching. He adored his son who was of a delicate constitution, and suffered the penalty of his father's excesses. The king watched with anxiety his feeble growth, and at one time exclaimed, "I shall die young, but I shall witness the death of my son." And he was not mistaken. The young prince fell a victim to fever in August, 1862. The grief of the father was heart-rending. The blow fell not less heavily upon the mother, but she bore it more bravely.

From this time the health of the king steadily declined, and on November 30, 1863, he died. His brother, Prince Lot, was proclaimed king under the title of Kaméhaméha V.

The first act of the new sovereign was one of deference and delicate courtesy to the queen. He invited her to continue to reside at the palace for sometime and he withdrew to his own residence and shut himself up in solitude to mature his plans for government. In the constitutional changes which he thought best to make, he sought the counsel of Emma who heartily seconded all his projects which were those of

reform. She highly estimated the energetic, stable character of the new ruler, who, while less brilliant and attractive than his brother, possessed all those strong, manly qualities which the latter lacked.

The death of her son and husband had impaired the queen's health and rendered desirable a change of scene and climate. In May, 1865, she accepted the invitation of Queen Victoria to visit Windsor Castle, and embarked for England. Here she met a warm welcome, receiving the honors due to a sovereign. The English aristocracy rivaled one another in attentions to her. When she crossed over to France, the emperor and empress received her with marked sympathy. She passed the winter in Italy, and returning to England embarked for New York, and then for San Francisco, where the government had ordered Admiral Thatcher, commander of the squadron of the Pacific, to conduct her back to Honolulu.

The impressions made upon the queen by this journey were not those which might be supposed a woman still young, intelligent, well educated, and never having seen any other land than the Hawaiian Islands would have received. The climate of England, of France, and even of Italy seemed dark and somber compared to the radiant atmosphere of her own land with its marvelous tropical landscapes. But that which affected her most deeply was the sight of human beings suffering from hunger and cold. She esteemed herself happy in living in a country where misery of that kind was unknown; where the climate, the productions of the soil, and the economical conditions caused poverty to be easily overcome, easily avoided.

On her return she found the archipelago calm and prosperous. The constitution framed by the new king, giving still greater liberty to the people, had been well received, and his partisans had now nothing to wish for save the marriage of the king. He loved Queen Emma, but her religious ideas and the opposition of the English church to marriages of this class, made this impossible; so Kaméhaméha V. never married.

After the death of this king, in 1872, some difficulty was experienced in the selection of a new sovereign. The inhabitants earnestly desired to place Emma upon the throne, but she would not consent to the proposition. William Lunalilo was finally unanimously elected. He lived only three months. David Kalakaua was then elected, after another struggle on the part of the people to induce their former queen to accept the post.

Queen Emma now withdrew entirely from politics and from the court. Retiring to her villa she consecrated herself more and more to works of charity and to religious practices. It was there that she died in March, 1885, aged forty-nine years. The fond remembrances and affection of her people have already woven around her name a legend. In the history of this little country of Oceanica she will long bear the name of "the good queen." The granddaughter of the English sailor has abundantly repaid the debt of gratitude contracted by her grandfather on the day when the barbaric chief of this dynasty had saved his life. To the newborn civilization of which her grandfather had been the chief instrument, she gave the complete consecration of herself. Elevated to the throne which John Young had aided Kaméhaméha I. to establish by force, she taught by her example the great law of Christianity—charity.

OUR UTILIZATION OF ANIMAL PRODUCTS.

BY ERNEST INGERSOLL.

One of the most interesting and suggestive of the collections in the vast National Museum at Washington, is that which illustrates *Animal Products*. This brings into a single series those objects of utility or ornament which we derive wholly from animals, and it embraces a much more extensive list than one would at first think possible. In this article one can scarcely more than recount a general list; but if the reader will take this "list" as a sort of text for thought, he will be able to elaborate it, out of his memory or by subsequent reading, into a most interesting study.

The classification of this collection begins with the matter of food as the most important animal product.

Besides the long array of "flesh, fowl, and good red herring" which is or has been adopted as fresh subsistence by man, we count many edible preservations of animal flesh. Thus, among mammalian preparations there are here shown the "jerked" (*i. e.* dried, or smoked) meat of the buffalo and tame cattle, bear, deer, swine (hams and bacon), walrus, seals, porpoise, and many small mammals, together with some birds; pemmican; and preserved juices or extracts of meat and milk.

It is a much mooted question whether the familiar term "jerked meat" arose from the familiar English verb *to jerk*, or from the word *charqui* which represents the same preparation in all Spanish-American countries except Mexico, where it is called *tasayō*. The custom is very old and widespread among all people living in open regions. It was copied from the Indians by the earliest western pioneers, and is still practiced in the remote north. When properly prepared, jerked beef will keep sweet two or three years in a dry climate, without any special protection against weather. Pemmican, in general, is chopped cooked meat poured with hot fat into a receptacle which is kept closed. The object in making it, is to be able to carry upon journeys the most nourishing food in the most compact form. It is an arctic provision, and berries, etc., are sometimes mixed with it.

The list of prepared meats does not end with mammals; birds, lizards, and fishes, contribute largely; while our Indians and the Chinese dry insects (grasshoppers, etc.), slugs, various oysters, mussels, clams, and the abalone, among mollusks, and the holothurian trepang.

Foods salted, canned, or pickled represent about the same list as the preceding, with such additions as snails, turtles and frogs, sardines, anchovies, etc. Canned or "tinned" meats now include every market variety. Edible gelatines are made from tanner's refuse, sinews, feet and hoofs, bone or ivory shavings, swallow's nests, fish-bodies (isinglass), and from the cocoons of insects. So much for animal food-products.

In addition to food, animals yield us for clothing, fur, leather, hair, wool, silk, and a large number of lesser products utilized by mankind.

Of furs, about sixty varieties are recognized in trade, or enter into the fabrication of clothing, robes, rugs, or trimmings; to which should be added the close, downy coats of certain water-fowl.

Leather is a prominent product prepared from the skins of a great number of animals, embracing nearly all the quadrupeds and many representatives of subordinate classes. Some of the most unpromising mammals, such as the wal-

rus, seal, and whale, yield leather and thongs not only to the natives of the polar coasts, but to civilized commerce; and even the hide of man has been thus utilized. A pair of boots in this collection, is made of human skin, and a Boston museum contains a book bound in the same material; while it is said that a French officer, not long dead, used to wear a waist-coat made of the skin of an enemy, out of some fantastic sentiment of revenge. Leather is prepared, also, from such birds as the emeu, eider, and auk; from alligators (though nine tenths of what is so-called is an imitation), from serpents, and from several fishes, notably the shagreen-producing shark and sturgeon; while the waste of leather is economized in the manufacture of paper, glue, etc.

From the intestines of animals, especially of seals and the walrus, arctic savages make the water-proof clothing worn in their kyaks. The viscera of bears is used in Kamchatka, for masks and window panes; the viscera of the ox, for gold-beater's skin; of the hog, as envelopes for sausages, etc.; of the sheep, in the manufacture of "catgut" strings for musical instruments, archery bows, etc.; and of fishes, for making isinglass and glue. In the sinews of sheep, deer, buffaloes, seals, and other quadrupeds, savages find thread and cordage; and bladders supply ready-made buoys and bottles.

Hair in which, of course, wool is included, has wide utility. Human hair goes into watch chains and *coiffures*. The hair of bats (in the tropics), of raccoons, moles, weasels, musk-rats, beavers, neutrias, hares, etc., enters largely into various felted fabrics, especially those designed for hatters; that of fur-seals and the camel, into the fabrication of shawls. The hair of the bison and buffaloes is woven; and that of horses serves in making "furniture covers, crinoline skirts, and bags for pressing oil," among a long list of lesser articles; while the manifold ways in which the wools of the sheep, goat, llama, paco and their kin, are formed into cloths, may be learned by stepping over to the department of textile fabrics. Hair and bristles find further service in thickening mortar; for stuffing cushions and mattresses; in wigs and helmet plumes; as felting; as a medium for pigments "in the manufacture of wall-paper, colored felts, and rubber cloth;" and in the making of brushes.

Gilders' and varnishers' brushes are made from hair of the skunk and badger; the latter is the European species, but our American badger would do quite as well. "Camel's hair pencils" for artists come principally from the tail of our squirrel; striping and lettering brushes, from the hair growing inside cow's ears.

Next to hair comes feathers, the value of which as clothing has already been spoken of, and is most strikingly illustrated in the department devoted to costumes, where, also, may be seen a large number of methods by which feathers enter into the adornment of the person, especially as parts of head-dress. Closely allied to this are the fans of feathers, lovely examples of which are shown, especially those from Florida. Their service in the making of artificial flies may be seen in the fisheries department; while the weapons collection exhibits their utility as arrow-guides. The downy feathers of sea-birds become bedding, and are employed as an electrical non-conductor in the construction of philosophical instruments. Quills enter into barbarous embroideries and implements, form receptacles for

gold-dust and certain medicines, and are cut into spoons, pens, and tooth-picks. The scales of fishes, which naturally follow in this connection, contribute a handsome material for jeweled ornaments and for imitation flowers; and out of them is prepared pearl-white or *essence d'orient* to be molded into artificial pearls.

Animal appendages, as horns, teeth, hoofs, spines, shells, etc., are utilized in the arts, and aid human industries, as well as the bones. Thus the horns of oxen, wild and tame, and the antlers of deer and antelope, "are set up" whole as furniture or wall-ornaments; while out of them are contrived handles, buttons, combs, powder-flasks, cups, boxes, stirrups and spoons, imitations of tortoise-shells, "sensitive Chinese leaves", trumpets, finger nails in lay figures, and, anciently, the transparent plates in horn-books and lanterns, as indicated in the old names. From the horns of the musk-ox, mountain sheep, and mountain goat, the clever Indians of our northwestern coast carve those quaint spoons to be seen in the ethnological cases; while burnt and shaved horn enters into various chemical preparations. Antlers of deer were valuable to the aborigines, and still serve as handles and tools, and are eaten (when "in the velvet") as a Chinese delicacy. Out of hoofs and claws, savages contrive a diversity of ornaments and ceremonial rattles; while we convert them into glue.

Teeth are of little value in civilized life except in the case of the ivory of the elephant and walrus, further remark upon which is unnecessary. In the fisheries room may be seen a curious lot of whale's teeth upon which sailors have carved those nautical designs known as "scrimshaws," which always sell among sea-faring people at a high price. The extensive use of the beautiful, white teeth of the alligator in the making of "jewelry," belongs here too; as well as the murderous garnishing to the spears and swords of the South Sea Islanders, afforded by the conical, saw-edged teeth of sharks. Whalebone taken from the palate of the baleen whales, though not dental, may properly be mentioned here as an important animal product steadily growing more rare.

The shell of a mollusk may be regarded as an appendage to the animal which seems to "inhabit" it, and hence calls for next consideration as an animal product put to service by mankind.

How extensive this service is, those who live by the sea will better understand than inland readers. In some sea-coast towns, especially along Long Island Sound and Chesapeake Bay, large areas for building-land and wharfage have been raised out of deposits of oyster and clam shells alone. Thousands of tons of these shells are used annually as paving material in the villages along our whole coast. The shell roads of Mobile and Savannah are more famous, but they are no more extensive than those in New England and New Jersey. Enormous quantities of lime are manufactured annually by burning refuse oyster shells, the lime going into the composition of fertilizers. Millions of bushels of shells are spread every summer upon the bottom of oyster-growing inlets, all the way from Cape Cod to Cape Henry, as "cultch" for the catching of infant oysters—the first step in their cultivation. Great quantities of certain shells, as the cowry and tusk shell (*Dentalium*), are passing current as money among barbarous traders; other great quantities of shells, more or less polished and carved, enter into commerce as ornaments, prizes, and "specimens" of value. By crushing certain kinds, a dye is obtained; by carving others, the ceremonial wampum of the Indians, bead money, and cameos are fashioned. Shells have been put to use since prehistoric times (mainly then) as household utensils, weapons (club-heads), skinning and digging tools, boat-bailers,

trumpets, lamps, etc.; while in civilization great factories exist for converting their brilliant layers into mosaic work and mother-of-pearl ornaments, or for sawing and polishing their fragments into buttons.

The skeletons of animals are turned to a variety of utilities by ingenious humanity. They enter into the composition of fertilizers, glues, gelatines, and bone charcoal which last is used in filters, and forms an important adjunct to a large number of chemical and mechanical processes. Handles, buttons, combs, and a host of small articles are carved from bones, not to speak of all the serviceable and pretty things skillfully evolved from the translucent plates of the tortoise's shell which, properly speaking, is a part of the skeleton.

The catalogue of our debts to animal life is by no means finished. From mammals are derived, in addition to what I have recited, a great variety of fats and oils, the principal of which are the familiar butter, lard, and tallow of our domestic brutes, and the oils of cetaceans; but, also, including many others well recognized, and embracing all soaps, oleomargarines, glycerines, and the like; perfumes, such as musk, castoreum, hyraceum, and ambergris; coloring materials prepared chemically from bones, hair, gall, blood, or dung; many chemical products, like pepsin, albumen (so necessary in sugar factories), gall ("used in mixing colors, in fixing the lines of crayon and pencil drawings, in preparing the surface of ivory for painting, in removing grease, and in medicine"), and several others; and the bat guano of tropical caves.

A correspondent of the London *Times* in 1885 described a visit to two caves in southern Texas, which contained deposits of bat guano covering more than two square miles to a depth, in many places, of more than fifty feet. "The accumulation still continues. At the approach of night myriads of bats begin to make their exit from these caves, and this continues for hours, so dense at times as to obscure from view the sky over them; as the daylight comes on the wanderers return to their shelter." Similarly great repositories of bat guano are known in Borneo and neighboring islands.

Birds yield us feathers and quills, food and ornaments—alas, for the latter fact!—as heretofore mentioned; also oils, that of sea-birds being saved by the people of polar regions and of certain mid-ocean islands, as a lamp oil. Goose oil is a favorite with watch-makers and physicians; while the grease of fat pigeons is a savage delicacy. The shells of the eggs of birds are used in making a white pigment, as an antacid, and are the source of the albumen required in photography, pharmacy, and for clarifying liquors. Their dung, solidified into guano, has become the treasure-vault of a nation, and yields several valuable sub-products under chemical treatment.

From reptiles we get perfumes, poisons, and several efficient oils, that pressed from turtles' eggs being especially esteemed in dressing leather and in making certain soaps.

Fishes furnish mankind with food and clothing, as shown heretofore. Their intestines serve the Laplanders in place of rennet, and eel skins are supposed to be a cure for rheumatism; while the skins, sounds, etc., of cod, hake, and other species, are the materials of isinglass and fish-glues. The oil from the liver in the cod family is considered of high medicinal value; oolachan oil serves the Indians of the Northwest for illumination, as well as food; and soap is sometimes made of fish fat. Beyond all the rest in commercial importance is that oil yielded by the enormously abundant menhaden of our Atlantic border, which is used in currying leather, in rope making, for lubricating, for

adulterating linseed, olive, and other oils, for mixing paints, and, in Europe, for smearing sheep and in the manufacture of soap. The refuse, after the oil has been pressed from these fishes, forms the main part of an artificial guano of high repute.

For the lower orders of animals general mention must suffice. Insects furnish us that marvelous product *silk*, and the rich food *honey*. Besides these two services they give us the silk-worm "gut" for the leaders for fish lines; hornet's nests for gun wadding; spider's threads for the cross-lines in optical instruments; wax, nut-galls, cochineal and other dyes; iridescent surfaces for mounting into ornaments; and various aids to medicine and surgery; not to mention their service as scavengers.

Crustaceans count as an important item of food in the shape of lobsters and crabs. In echinoderms we find spines for slate crayons, but little else of account except food. Savage dwellers upon the polar coasts devour the soft viscera of the sea-urchin, and in the far East the soft trepang becomes one of the luxuries of the table most curious to western travelers.

This holothurian is collected throughout all the oriental sea-coasts, and by the Chinese in California and the West Indies. The Japanese alone gather about seven hundred thousand pounds annually. It is there called *namako*, and when dried *kinko*. "To ensure the capture of *namako* calm weather and clear water are essential, so that the fisherman, as he slowly and quietly paddles here and there,

may discern the object of his search at the bottom. Armed with a bamboo rod from eighteen to twenty-four feet long, which is tipped at the extremity with an iron-barbed spear-head, he leans over the gunwale of his boat, closely peering and prying down into the clear water with keen and practiced eye. When he discovers the fish he proceeds forthwith to spear and secure it." The flesh is generally eaten uncooked, cut into thin slices with vinegar; or it is dried for preservation.

Dropping a step lower we come to the coral polyp laying foundations of continents, and leaving behind it a rock for our quarrying or burning into lime. The horny axes of certain kinds form canes, whips, and other implements; the branching white corals are coveted as mantel decorations; and from the red coral is fabricated a sort of personal ornament universally admired.

Sponges contribute their skeletons in great variety to purposes of cleanliness in home and hospital; and their artificial cultivation from cuttings has been successfully begun. The animalculæ whose tiny skeletons of silex are amassed into our banks of infusorial earth for cliffs of chalk, we avail ourselves of in the condition of ground chalk and polishing powders; in the production of plate-glass; in the preparation of metal castings, filters, and fire-proof packing; and in the composition of dynamite.

Thus a glance over this collection of animal products brings out a body of information which is certainly curious and suggestive.

PARNELL—THE IRISH STATESMAN.

The essential factor in the present Irish situation is Charles Stewart Parnell. For ten years he has played with equal skill the parts of Irish agitator and organizer. Whether he wins the remaining stakes in his high-handed game or not, this fact remains that Parnell's place among Irish patriots is already as sure and honored as that of O'Connell or Grattan. Who is he, and of what stuff is he made?

In brief, his career runs thus: Mr. Parnell was born in 1846, in the town of Avondale, county of Wicklow, southeastern Ireland. His family were Protestants, and in this faith he was trained. A gentleman's education, in the full English meaning of the term, was given him at Magdalen College, Cambridge. His political life began in 1874 when he was elected high sheriff of Wicklow. With this part of his life we have nothing to do.

It is in 1875, when he first appears in Parliament, entered from County Meath, that his career becomes interesting. There was a state of Irish affairs then existing, sufficient to stir slower blood than that of so young a man. Irish grievances were sore. The last real concessions made to the Irish had been the disestablishment of the Protestant church as the State church in 1869; and, in 1870, the Land act by which Mr. Gladstone had tried to soothe the Irish peasantry, but had failed. England had satisfied her conscience by these concessions. She intended not to trouble herself further for a time over the Irish question. She was persistently ignoring the Irish members when Mr. Parnell joined them. These members at this time were led by Mr. Butt, and were organized on a home-rule platform. Home-rule was a new thing. Two years before, in 1873, the Irish Protestants, disgusted by the disestablishment of their church, had raised the agitation. It took among the Irish. They believed they might help themselves, if they but had an opportunity.

In less than two years it became evident that the leader of the Irish home rule party in the House of Commons had

a rival in the young man from County Meath. This young man had adopted a policy that was fast making him both famous and obnoxious. It was a system of blockade. There is a rule in the House of Commons, really devised to keep Irish bills in the background, which forbids discussion of a bill after half past 12 o'clock at night, if notice of opposition is given. It had worked well with Mr. Butt and his followers. The young man from Meath turned the tables. He insisted that if the Government refused to act on Irish bills, it should not act on anything else, at least without obstruction. In July, 1877, a scene, said to have been one of the most remarkable ever witnessed in the House of Commons, took place under Mr. Parnell's direction. For several days the obstructionists had tormented the Government by hindering its work. Complaints had been made to the chairman, and Mr. Parnell had even been requested to leave the House. He had complied, though he soon returned. On July 31 the House had gone into a committee of the whole on the South African Bill. The obstructionists immediately began fire. Every possible device was adopted for hindering work. At last it became evident that something must be done. The Government prepared to tire out its tormentors. The English members on both sides of the question were divided into sets which were to relieve one another at stated times. The chairman was relieved at intervals, and a fresh door-keeper was brought on when needed. The Irish members—there were but seven of them—soon found it necessary to adopt the same policy. The war was kept up until August 4. This method of dealing with the Government was new. It thwarted the leaders and put them out of patience. The remaining Irish members were astounded at the boldness of their colleagues, Mr. Butt declaring, "Parliament will put down obstruction, or obstruction will put down Parliament." But this contemptuous treatment of the English House pleased the Irish peasantry.

It looked as if Mr. Parnell cared more for their rights than he did for the English way of doing things. Another year of similar work established his position. By the close of the session of 1878, "Mr. Parnell had proved himself," says Justin McCarthy, "the most remarkable politician who had arisen on the field of Irish politics since the day when John Mitchell was conveyed away from Dublin to Bermuda."

The year 1879 was a miserable one for the Irish peasantry. The harvests had failed. Prices had declined. Starvation hung over the masses. Open revolt was imminent. Mr. Parnell took advantage of the general discontent to arouse the people to organize against further oppression. He talked at Limerick, Tipperary, Ennis, Tuam, and many other places. The burden of his speech was, "You must show the landlords that you intend to hold a firm grip on your homesteads and land. You must not allow yourselves to be dispossessed as you were dispossessed in 1847. You must not allow your small holdings to be turned into large ones. If rents are not reduced on those properties on which the rents are out of all proportion to the times, you must help yourselves, and the public opinion of the world will stand by you and support you in your struggle to defend your homesteads." It was a daring thing for a leader to do. Already the people were hot with wrong. To conservative Irishmen and to the English, Mr. Parnell appeared as a demagogue bent on stirring the fires of passion until the 'caldron of revolution' should boil over. The remarkable part of the campaign was that he merely crystallized the feelings of the people. He made them firmer, not more lawless.

In order that the agitation might be continued as an organized movement, Mr. Parnell formed in October, 1879, the National Irish Land League. He was made the first president. The object was land reform—to lower the rent rates and secure ownership for the peasantry instead of landlordism.

In the mean time Mr. Parnell had tried to re-organize the home-rule party which was seriously divided, but failed. He had also made himself many enemies among Catholic home-rulers by a fiery speech which he was accused of making to a committee. For a long time he had been trying to gain a substantial University Bill for Ireland, and when he found that he had failed, turned on the committee with the words, "You are a cowardly lot of papist rats." The report, whether true or not, caused endless newspaper talk, and alienated many home-rulers. Among the people, however, his popularity grew. The Land League also grew in strength every day. During the winter of '79 and '80 he came to America to collect money to help the peasantry. Here he was warmly welcomed and wonderfully successful. At Washington the House of Representatives gave him its hall for his meetings. When the election of 1880 came on he had become so popular that he was returned for three separate districts, and was chosen president of the home-rule party. It began to be evident and to be openly said as well, that Ireland was no longer ruled by the viceroy, but by Mr. Parnell and the Land League. From that time to this, that conviction has been growing in the world. To-day there is but one opinion—that he is a statesman of rarest power and tact.

Neither in appearance nor qualities does Mr. Parnell correspond to the typical leader. He has a slight, tall figure, and his carriage is indifferent. His face totally lacks animation, being grave even to seriousness. Men say of him that he never laughs, and a recent newspaper correspondent relates as a matter of great interest, that on two occasions he

saw the great agitator laugh heartily. The genial, open, hearty hearing so dear to the Irish ideas, is utterly wanting in Mr. Parnell. He has no personal magnetism to help him. He is rarely moved by any emotion whether of enthusiasm, joy, or sorrow. In short, Mr. Parnell appears like a reserved, cultured, English gentleman. He had a grandfather, and the mark of aristocratic birth is in his bearing.

His very speech allies him with the opponents of the Irish people. In finish and in sound it is that of the cultivated Englishman. There is no trace of colloquial Irish in its structure, no hint of Irish brogue in its tones. Nor is he an orator. It is told of him that when he attempted to make his first speech (during his unsuccessful run as member for County Dublin, before his first election to Parliament) that he failed utterly. There is not a particle of the Grattan in him. He has no dexterity in rhetoric, no skill in awakening emotions. Yet he has Ireland, conservative and revolutionary, Protestant and Catholic, high and low, at his back. Without popular quality he is a popular man.

One element which has won him his following, has been the conviction that he is as willing to act as to talk for Ireland. Toward the close of 1880 Mr. Parnell had been so bold in his addresses for the Land League that with his associates he was arrested for seditious talk and suffered a trial of a month's length. A disagreement of the jury freed the prisoners. In 1881 he was again arrested and imprisoned for six months in Kilmainham jail. But neither arrest nor imprisonment influenced his course. He treated it as an incident natural to his career, and this willingness to endure made him a hero to the people.

His contempt for the English people and his persistency in obstructing the work of the Government when it refused attention to Irish bills, has already been alluded to. Undoubtedly this policy raised him in Irish eyes. In 1881 Mr. Parnell and thirty-five of his followers were obliged to suffer suspension for their obstructions. They succeeded in keeping the House two weeks on one bill, and in dragging out one session to the un-heard-of length of forty-two hours. All these maneuvers, even if they brought only discomfort to the Government, pleased the Irish and inspired confidence in Parnell.

It is most difficult to tell how he has succeeded in winning the solid Irish vote that he controls in the present Parliament. Eighty-five men were returned after the last elections, who will do absolutely whatever Mr. Parnell tells them. They do this in blind confidence, for not even his lieutenants are informed of his plans.

The confidence that Roman Catholics place in him explains his following to a degree. How he secured the Catholic support, however, is a puzzle. In regard to religion Mr. Parnell, while firm in the Protestant faith, is no bigot. He has contended that the Catholics who are eight to one to the Protestants in Ireland, should have full religious liberty, and has thus won their faith. He has never obtruded his religious belief into his political policy, and he has secured educational concessions for the Catholics. The Catholic priesthood is solid in his support, and Archbishops Croke and Walsh are his friends.

His faculty of command has enabled him thus far to hold the heterogeneous multitude. Where his secret is, whether it be the force of his purpose and his obstinate persistency in this purpose, whether it be the faith of people in him, or whether it be a marvelous power of organization, or all these qualities combined, it is difficult to say. When the smoke of the home-rule conflict shall have blown away, and some biographer has time to study Mr. Parnell, we may be able to decide.

THE BERMUDAS.

BY H. C. F.

About six hundred miles southeast of Cape Hatteras, and nearly eight hundred from New York City, lie the Summer Islands. Nearly two hundred years ago a poet, one Edmund Waller, gave them this name when he wrote "A Battle of a Summer Island", and to this name poets have ever since clung. Matter-of-fact geographers and historians have bestowed two other titles—the Bermudas, and Somers's Islands. For both of these there are historic reasons, the first and the best-known being given in honor of the Spaniard, Juan Bermudez, who had started from Spain in 1522 with a cargo of hogs destined for Cuba. Off a rocky reef in the stormy Atlantic, Bermudez and his cargo came to grief. That night's wreck had one compensation, it wrote the Spaniard's name where the world will always read it. The less used name of "Somer's Island" was given in memory of the shipwreck there in 1609 of Sir George Somers when on his way to Virginia.

Interesting as these islands are historically, wonderful as the vegetation has long been known to be, their bad reputation for gales and yellow fever, with the difficulty of getting there added, has prevented their becoming popular as a resort. The reputation has brightened with acquaintance, however, and a few years ago a line of steamers established regular communication with New York. To-day the Bermudas is the resort of many a novelty-seeking traveler and tired-out worker.

Their increasing popularity, and the good name the roads now have for smoothness and hardness, led to their being chosen by a recent party of wheelmen as a desirable place for a bicycle tour. On March 4, forty-five wheelmen, forty of them with bicycles and five with tricycles, boarded the steamer *Trinidad*, bound for the Bermudas. Four weeks in the islands strengthened the favorable opinions which had led the party thither, and some of the points of interest gathered on the daily runs up and down the coral floors of the islands are here given by one of the party in the hope that they will be of interest to the readers of *THE CHAUTAUQUAN*.

The visitor to the islands on leaving New York, via the Quebec steamship line, will cross three belts of waters—viz., the great throbbing current known as the Gulf Stream, and its margins. To those who have crossed the English Channel, a voyage of about four hours, and have experienced its delightful effects, the passage of the Gulf Stream will be the same, only elongated and intensified, as it reaches over a period of about four days. At the end of the fourth day the islands are sighted.

The land upon which the traveler looks is a close-clustering group of many islands. As to how many, every local authority differs. The entire length of them all, however, is eighteen miles and the breadth but eight. Few are large enough for anything of interest to fasten itself to. Bermuda, the largest, is sixteen miles long and one and one half wide. St. George, Paget's, Ireland Isle, Smith, and St. David, are the only others worth mentioning. In all not over fifteen are inhabited. The general grouping of the Bermudas bears strong resemblance to a good sized fish-hook, St. George's forming the place or end where the line would be tied on and Ireland Isle the barb where the enemy, if he attempted to bite, would, in all probability, get bitten by grape and canister from some of the eighteen and twenty pound guns at the fort and dock yards.

This group of rocky points and ledges and rich green isles, is formed upon a coral reef, and lines of low reefs shut it in. Geologists tell us that the Bermudas are undergoing a slow subsidence, but however that may be, it is not sufficient as yet to make the winding, watery paths among the islands anything but intricate and dangerous. The harbors and channels by blasting have been greatly improved, particularly the harbor of St. George's, which is said to be large enough now to accommodate the whole British navy.

To the traveler to the Bermudas in the winter or spring, leaving New York bleak and icy behind, the wonderful vegetation is naturally the first interest. The fringe about the islands is of mangrove; cacti, prickly pears, and sage bushes, fill the waste places; while the fertile fields are rich with a wonderful variety of trees, fruits, and vegetables. The pride of the Bermudas is the cedar, a species of juniper. It is abundant on the islands and carefully preserved, the government allowing only a certain amount to be cut each year. The wood is used largely in the construction of small vessels. Out of it the people make hundreds of little articles to be sold to visitors as souvenirs. The rich cherry color of the wood, the grotesque veining, and the high polish which it takes, make it peculiarly desirable for this purpose. Canes, paper weights, fancy boxes, paper-cutters, rulers, in fact the same odd collection of useful and useless "things" which one finds in Niagara shops, made of spar, is found for sale in Bermuda, made of cedar.

Lemons, oranges, and limes are abundant, growing wild. Good success is had with bananas. The loquat introduced from China is successfully raised. Among ornamental trees the luxuriant palms and palmettos are the most effective. The oleander, which overruns everything, is used in hedges, and borders the roadways. Vegetables grow like weeds. "Bermuda onions," "Bermuda potatoes," and "Bermuda arrow-root", have, indeed, become stock phrases within ten years. The trade in these vegetables between New York and the islands is very large. In March the island is a paradise of flowers. To one, at least, of the native flowering plants already large commercial value is attached. This is the Bermuda lily, a novelty of a few seasons ago introduced into the States by Peter Henderson, the veteran florist of New York. The luxuriance of this semi-tropical vegetation, green, as it is, the year around, is its greatest attraction.

The climate which fosters this wealth of plant life is described by two words, damp and warm. The Bermudas lie so far out at sea, and their area is so small, that they are wrapped and saturated by sea air. It can be nothing else than damp. The temperature is without extremes, the maximum being about 85°, and the minimum 49°. Taking the year through it runs something as follows: January and February bring gales of wind and rain, but the rain sinks as into a sand-bank and leaves little impression behind, and the wind is rarely cold; with March comes a rising thermometer, on an average 65°, less rain, and little wind; April and May are the choice months of the year, the wind, the heat, and the rain combining to form that *dolce far niente* state of the weather so dear to the idler and so needful to wrecked brains and nerves; June, July, and August, are warmer, but there is always the bracing salt air; September is oppressive, for there is little air stirring then, and

the temperature is high; October brings cool breezes again; November repeats the charms of April and May; and December begins the threatenings of January. But is it healthy? The people of Bermuda say so, and point to their death rate of twenty-two to every thousand as confirmation. The scourges of yellow fever and small-pox which have ravaged the island have been brought from without. Consumptives should not go to Bermuda, but for cases of over-work and nervous complaints where relaxation is needed, it is a perfect climate. The dampness which is the great enemy of inland dwellers is not injurious in this sea salt air; discomfort, not danger, attends it, and even this evil will be overcome when the houses are better built and suitable clothing is worn.

But eternal summer and verdure are not the Bermudas' chief attractions. These little islands possess a society, a government, and a floating population of the *genus* tourist, of just the size to make them charming models for study. Miniature patterns of English ways and institutions are much easier to understand than the unwieldy originals from which they are copied. The government is administered by a governor, at present Lieutenant-General Thomas Lionel J. Gall way, appointed by the Queen; nine members chosen by the governor make up the privy council; the House of Assemblies consists of thirty-six paid members. At the capital of the islands, Hamilton, are the government buildings, the same on a smaller scale as those of every English colony—a court-house, an assembly house, a council room, and a jail.

The military and naval forces form a large part of the islands' population. The geographical position of the Bermudas has always given them an important place in the English military mind, and all the "modern improvements" in warlike defences have been rapidly applied. The soldiery is stationed at the critical points of the group. At St. George's, the easternmost point, are Fort George and the barracks; at Ireland Isle, the opposite extremity, are the dock-yards and navy establishment; and at Prospect Hill near Hamilton, holding the center of the islands, is the chief military station. Every appointment of the works is as good as labor and time and genius can make it. The dock-yard claims to be a model. The floating dock is the largest in the world. The harbor fortifications are perfect, and the discipline throughout the island is rigid. The royal navy includes a most formidable array of war vessels. Here is the floating battery *Northampton*, several screw composite gun-boats, the screw corvets, *Bullfrog*, *Canada*, *Garnet*, and *Tenedos*, and the surveying ship *Sparrow Hawk*. From three to five thousand soldiers are in the land force stationed year in and year out in the Bermudas. The York and Lancashire regiments at present on the island came here about fourteen months ago, direct from their campaign in the Soudan. This crowd of soldiers scattered through the few thousands forming the population of the Bermudas—the census of 1881 gives the whole number of inhabitants as less than fifteen thousand, and 62 per cent of these are colored—gives a touch of warlike color not exactly in harmony with the prevailing peace and languor. To tourists from the States the glaring red jacket of the English soldiers is a constant target for criticism. Frequently the comment is heard, "What an excellent mark to shoot at in a fight." It is strange that the English government does not change this color for one more subdued, both in the interests of taste and safety.

The population of the Bermudas is gathered principally at the towns of St. George's and Hamilton; the former is a military town rich in historic associations, but sombre and uninteresting compared with Hamilton around D-may

which gather all the peculiar types of Bermuda life. Hamilton is a bright, picturesque town in green and white, lying in an irregular half street back of the line of wharfs which outline the bay. The houses are almost uniformly built of the white limestone which composes the island. Every Bermudan has a quarry in his own yard. Taking a long saw similar to that with which American lumber men saw logs, he saws out huge blocks of white coral, and builds his house usually a story and a half high, with roofs nearly flat, and ridges to catch the rain when it falls, for in Bermuda rain-water is an absolute necessity, there being neither wells nor springs. These coral houses are, by the orders of the government, whitewashed every year, a process which keeps the whole town beautifully white; vines cling to them in profusion; palms, oleanders, and huge cedars, shade them; while the gardens are gay with the cactus, calla, and rose.

It is at Hamilton that the two principal hotels of the islands are found, the "Hamilton" and the "Princess." Both are kept by Americans, and manned by American servants. Each of these houses will with the help of the outside cottages at their disposal, accommodate between five and six hundred guests, and it is not unusual for them to be taxed to their uttermost. Hamilton has all the institutions usually found in the colonial town, the government buildings already mentioned, a library, several churches, and many shops.

But the two towns do not, by any means, include all the inhabitants; in fact Bermuda and the larger islands near it are all closely settled. A run through the islands shows numerous "corners," as we say in the United States, thickly settled country places with, perhaps, a church and always a store. Around Hamilton are many country-seats of great beauty, the aristocratic quarter being Paget's across the harbor just south of Hamilton. Many of the wealthy English have homes here. The grounds of these places are particularly elegant, the rare beauty of the trees and shrubs, the hard, white drive-ways, the high enclosures of coral blocks, and the great care bestowed in keeping them up, producing effects quite unknown in temperate latitudes.

To the thrifty American the query is constantly coming up, "How in the world do these people support themselves?" The hotels and boarding-houses are the only really active places of business on the Islands. The soil generally furnishes the livelihood for the inhabitants. Onions, potatoes, beets, oranges, lemons, limes, tomatoes, papaws, bananas, and strawberries, are cultivated for exportation. Though all parties engaged in handling these articles, undoubtedly make respectable percentages and fair wages, the transactions are not such as we count "financial successes." A few people derive their support from trade, others from "taking boarders," the majority from manual labor. The 62 per cent of colored people on the islands earn livelihoods sufficient to satisfy themselves, without much care or labor. To them the coming of the tourist is a great boon. Many own boats and take parties on long excursions among the islands; others have contrived to save enough to buy a donkey and dog-cart which they rent by the hour. All along the road sides in Hamilton—there are no sidewalks, everybody "takes to the street"—are little shops in which are found groups of white and colored people merrily and lazily making up souvenirs to be offered to the traveler; the colored women sell fruit and flowers, or do laundry work and cleaning. The Bermudas offer no temptations to the capitalist, and little inducement to the laborer. When the fever for getting on in the world does attack one of the young men of the islands,—and this is becoming a frequent occurrence of late years—he goes to the States.

The great event in the weekly history of the Bermudas is the

arrival and departure of the steamers. Each week the steamer comes in from New York, bringing its load of visitors and the mails. The entire town of Hamilton turns out to greet the incoming vessel. The number and appearance of the passengers are speculated on, and the news of the mails eagerly scanned. From the bundle of newspapers which the steamer brings, the weekly press of the island makes up its news department. This weekly visit is all the communication the islands have with the outside world. The departure of a steamer is scarcely less exciting. Early in the morning the natives begin running hither and thither collecting mails and luggage. When all is ready and the moorings cut, the island and the bay ring with the good-bye shouts of the travelers on deck and the throng left behind.

Local expression is not wanting among the islands. There are plenty of points of interest to relieve the tameness which the quiet life and narrow boundaries would indicate. In all limestone formations, caves of greater or less extent are common and a few charming ones are found on the Bermudas. At Walsingham is a cave wonderfully rich in

stalactites and stalagmites, and all good tourists go to Walsingham for Tom Moore's sake, as well as to see the cave, for here it was that Moore lived during a short service as registrar to the admiralty in 1804. On Harrington Sound is a cave called Devil's Hole. A great variety of fish has been placed in the waters, for the channels and bays about the islands are rich in finny species. Along the shores the beating waves have cut out strange caverns and arches, delightful for exploration. There is Spanish Rock, where the Spaniards are said to have first landed, with rude carving of a St. George's cross and the date 1543. There is the light-house on Gibbs Hill, the highest point of the Bermudas, with its queer old keeper who will tell you that he has kept the light-house for forty years, and but twice in that time has he visited Hamilton seven miles away, and but once St. George's less than fifteen miles away. These points of interest with many others of like nature furnish color to Bermuda life, a subdued color, to be sure, but vivid tints would be out of harmony in these idle, languorous Summer Islands.

OUTLINE AND PROGRAMS.

OUTLINE OF REQUIRED READINGS FOR MAY.

First Week (ending May 8.)

1. "Human Nature," from page 7 to page 27.
2. "How to Live." THE CHAUTAUQUAN.
3. "Physical Geography." THE CHAUTAUQUAN.
4. Sunday Reading for May 2. THE CHAUTAUQUAN.

Second Week (ending May 15.)

1. "Human Nature," from page 27 to page 42.
2. "Philosophy Made Simple." THE CHAUTAUQUAN.
3. "International Law." THE CHAUTAUQUAN.
4. Sunday Reading for May 9. THE CHAUTAUQUAN.

Third Week (ending May 22.)

1. "Human Nature," from page 42 to page 58.
2. "Parliamentary Practice." THE CHAUTAUQUAN.
3. "Mathematics." THE CHAUTAUQUAN.
4. Sunday Reading for May 16. THE CHAUTAUQUAN.

Fourth Week (ending May 31.)

1. "Human Nature," from page 58 to page 76.
2. "Moral Philosophy." THE CHAUTAUQUAN.
3. Sunday Reading for May 23 and 30. THE CHAUTAUQUAN.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

ADDISON DAY—MAY 1.

"His life was gentle; and the elements
So mixed in him, that Nature might stand up
And say to all the world, 'This was a man!'"

1. Roll Call—Quotations from "Cato."
2. Paper—The Tragedy of "Cato"—Circumstances of its Conception, its Writing, and its Reception by the Public. (See Macaulay's "Essay on Addison," found in Harper's Half-Hour Series; and Thackeray's sketch, "Congreve and Addison.")
3. A Study of "Cato" by the circle; or, if preferred, the whole tragedy may be read.

Music.

4. Reading—A Letter from Italy, to the Right Honorable Charles Lord Halifax, in the year 1701. By Addison.
5. Map Exercise—Trace Addison's travels through Italy,

and let different members read from his "Remarks on Italy," some item of interest relating to each place visited.

Music.

6. Selection—Addison's "Female Party Spirit Discovered by Patches."
7. Essay—Was Addison a thorough Classical Scholar?
8. Selection—Addison's "Proposal for Honorary Rewards." (For readings on Addison see Johnson's "Lives of the Poets," Steel's "Memoirs of the Life and Writings of J. Addison," Lucy Aiken's "Life of Joseph Addison," Taine's "English Literature," Shaw's "English and American Literature," White's "Story of English Literature," and the Cyclopædias. See also references in THE CHAUTAUQUAN for May 1885.)

SECOND WEEK IN MAY.

1. Essay—Some Economic Household Regulations.
2. Paper—Thomas Arnold, of Rugby; the Man who understood Human Nature. (See Stanley's "Life and Correspondence of Dr. Arnold;" "Encyclopædia Britannica," Zinzow's "Thomas Arnold;" and Hughes' "School Days at Rugby.")
3. Selections—Character Sketches from Dickens illustrating the different temperaments; for instance, Florence Dombey for the nervous, Mr. Micawber for the sanguine, Mrs. Gummidge for the bilious, and the fat boy in "Pickwick Papers" for the lymphatic.

Music.

4. Recitation—The Mayflowers. By Whittier.
5. Essay—The Winds in Mythology.
6. Paper—Climatic Changes in North America.
7. *Résumé* of the Events of the Month.
8. Question Box.

THIRD WEEK IN MAY.

1. Roll Call—Quotations about Fishing.
 2. Essay—Fishing and Celebrated Fishers.
 3. Recitation—Spring in Town. By Bryant.
- Music.
4. Paper—The Consular System of the United States. (See "American Diplomacy," by Dr. Schuyler.)

5. Character Sketch—Aaron Burr. (See Parton's "Life of Aaron Burr.")
6. Essay—Bird Destruction. The Mission of the Audubon Society.
7. Table Talk—Current Events.
8. Debate—Resolved, That the pursuit of agriculture secures greater happiness than any other calling.

FOURTH WEEK IN MAY.

1. Roll Call—Responded to by written Questions.
2. Paper—The Study of Mathematics.

3. Review Lesson—"A Study in Human Nature." Music.

4. Essay—Zenobia, Queen of Palmyra. (See Gibbon's Decline and Fall of the Roman Empire," Ware's "Letters from Palmyra," and *St. Nicholas* for April, 1885.)
5. Book Review—"Valentino." By William W. Astor.
6. Selection—Scene at the brickmaker's cottage at the time of Mrs. Pardiggle's visit. From "Bleak House." By Dickens.
7. Table Talk—Congressional Doings.
8. Debate—Resolved, That education is the only remedy for social and political evils.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."—"Let us keep our Heavenly Father in the midst."—"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

1. OPENING DAY—October 1.
2. BRYANT DAY—November 3.
3. SPECIAL SUNDAY—November, second Sunday.
4. MILTON DAY—December 9.
5. COLLEGE DAY—January, last Thursday.
6. SPECIAL SUNDAY—February, second Sunday.
7. FOUNDER'S DAY—February 23.
8. LONGFELLOW DAY—February 27.
9. SHAKSPEARE DAY—April 23.
10. ADDISON DAY—May 1.

11. SPECIAL SUNDAY—May, second Sunday.
12. SPECIAL SUNDAY—July, second Sunday.
13. INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
14. ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
15. COMMENCEMENT DAY—August, third Tuesday.
16. GARFIELD DAY—September 19.

WESTWARD HO!

A pleasant visitor to these columns in November last was the Maile Club of HONOLULU, HAWAIIAN ISLANDS. Again this month its members greet us with their hearty Aloha. Miss Ashford writes that eleven members are now enrolled, three of them being '89's.

The PACIFIC COAST Chautauquans are preparing for themselves treats without number at the Monterey Assembly this year. President Homer B. Sprague of Mills College will give a series of historical lectures, regular classes will be formed on the Chautauqua plan in various branches, and particular attention will be given to the study of science for which Monterey offers unusual facilities. And from the signs there will be many Chautauquans to go to Monterey. The circle increase has begun at home.——PACIFIC GROVE formed a circle of ten in November; every effort is being made to strengthen this circle and make it ready to aid in the work of the Assembly.——Northeast from Pacific Grove at HOLLISTER, we find a circle of eighteen members in prosperous condition.——SAN FRANCISCO'S Attic Circle, now in its second year, has increased its roll to seventeen names.——The same city has a new club of thirty-seven members, called the Spiral. This name was adopted from a suggestion made by a man widely honored on the Pacific Coast, the late Professor Norton, "Make your work a spiral winding round and round, ever higher and higher." The circle, in variety of exercises at least, is fulfilling the letter and the spirit of its name; lectures, readings, concerts, and regular work, have made a delightful winter's program.——Across the bay at OAKLAND and BERKELEY the circles are in excellent health and spirits. At the former place the Center Circle—doing its seventh year of work, by the way—is smaller than ever before, though now numbering twenty-four members. The loss in numbers is explained

by the formation of two new circles in Oakland. Many of the Center's members have gone to help the beginners. At Berkeley thirty Chautauquans formed last fall the N. T. L. (No time lost). The first public entertainment of the circle was a "watch meeting." To a hundred or more of their friends the N. T. L.'s sent out invitations and programs for the evening of December 31, 1885. A program of music and readings was followed by a social hour, refreshments were served, and then the old year "watched out" with prayer and song.——Northward in NAPA COUNTY, are two circles dating from October, '85. The first, the Eureka of NAPA, is made up of seven of the attendants in the Napa Asylum; the second at CALISTOGA, the Grant, has now seventeen active members. A former member of the Vincent Circle of Sacramento is the founder of the Grant. The rules and regulations of the Vincent (and it would be hard to find better) have been largely adopted.——RIO VISTA is the home of a fireside circle of three, and here is its testimony: "For over three months we have been shut in, mud-bound. Our circle gathers in the 'corner' at six in the evening. Such a feast for us old people! Mother is 86, my husband 68, and I 58. I have a C. L. S. C. correspondent in Wyoming Territory. She is buried in the wildness and loneliness of a coal-camp, her nearest neighbor eight miles away, the ridge between them being one of the most dangerous roads in the country, and still she denies that she is lonely. Her books and her home fill the place of society. When I think of my own case and of that lone reader in her home among the rocks, contented with her C. L. S. C. library, I silently thank God for this plan to educate the old, the lonely, and the invalid."——There is a strong trio of Chautauqua circles in SACRAMENTO, strong because of their harmony. First of these in rank and dignity is the Sacramento Circle of twenty members. It is late to report last year's proceedings, but the

Sacramento's Chautauqua Feast with which it closed last year's work, is worth suggesting for the closing feasts we shall all be making next month. It was a practical application of the year's "Studies in Kitchen Science and Art." THE CHAUTAUQUAN was their guide from the apple float and ice-cream up to the bread. Next in order is the famous Vincent. Thirty-six members are now in its ranks, half of them being '89 recruits. The youngest of them is the Westminster of forty members. These circles have together purchased the Electrical Kit and spent some pleasant evenings in experiments. A reunion was also held recently for an evening in Rome.—A new circle of ten reports from ELK GROVE.—At YUBA CITY two circles, one of thirteen members dating from 1881, the other of ten from 1883, the Phreno Kosmean, represent the C. L. S. C. "We find it very delightful and agreeable," writes a member.—The LIVE OAK Circle has succeeded with five members in attracting sufficient attention to itself to start general inquiries among the people of "What is the C. L. S. C.?" Such inquiries generally lead to enlarged circles.—The Terra Cotta of LINCOLN is an organization of '89's, nine in all. They were late in beginning work but are "catching up."—Another circle to take a name in recognition of Prof. Norton, is the Norton Circle recently formed at GRASS VALLEY.—Hellas Circle at NEVADA CITY is making an excellent record. It was formed in October and for a time met at private houses, but the membership reached such proportions that nothing smaller than a public hall would accommodate the gatherings. Forty-five names are now on the roll. The best of it is that these names represent active members.—In Southern California the first circle is that at SELMA, FRESNO COUNTY. Twenty members have been enrolled there this year. In the "Order of Exercises" adopted for the circle, we notice a new and suggestive number, "Good of the Circle."—Fifty members are at work in LOS ANGELES this year. The circle has recently had an enjoyable social, and on Founder's Day held a public meeting with an excellent program.—There has been for over two years a pleasant circle at ANAHEIM near Los Angeles, but though the members continue their readings, for some reason meetings have been suspended. Sorry for it. Whose fault is it?—NATIONAL CITY is the California limit this month. From here a friend writes: "There are eighteen of us in the Occident Branch. We are an 'omnium gatherum' from all parts of Uncle Sam's dominions, from Massachusetts to Colorado. We gather once a week in our circle and it is indeed the evening of the week."

The very first circle to report this year from NEVADA is Sage Bush of PINE GROVE. "If few in numbers, we are strong in enthusiasm" writes the secretary. But how is it that Nevada has no other representatives? What has become of the Sierra Nevada Circle of CARSON?

OREGON has been well represented this year, for a beginner in the Chautauqua work. Its latest representative is from EAST PORTLAND. We have great faith in initials—all Chautauquans have—and for this reason we conclude that this new branch must be healthy and prosperous. It bears the title Y. M. C. A. C. L. S. C.

SEATTLE is the point at which the Chautauqua movement first took root in WASHINGTON TERRITORY, and astonishing progress it has made there in the two years. There are now in Seattle eight circles, the Alki, Ranier, Acme, Lake Union, and Vincent, with three others of which we have not learned the names. These circles represent nearly every element in the town. A strong union feeling exists and joint meetings are frequent. On both Milton and Longfellow Days the circles united in celebrations.—Sixteen

miles from Seattle, at KENT, in a beautiful valley on PUGET SOUND, a new circle of ten members, called the Philometh, has been formed.

In December we had a pleasant account of the royal opening of the year in the SALT LAKE CITY, UTAH, Circle. The good promise is being fulfilled, thirty members are now enrolled.

That itinerant Chautauquan, Mr. K. A. Burnell, is constantly giving us glimpses of the discoveries he makes in his travels. His latest is from NEW MEXICO, writing from ALBUQUERQUE he says, "I find here the hard-working, modest, and self-forgetting wife of a dairyman, who graduated in the class of '82 and is now ready for seals. It is most refreshing to find how interested she is in all who are reading the course. She masters it under difficulties, for she knows much of those things which overcome spirits and hopes in her life."

COLORADO comes out strong again, the ASPEN Circle taking lead with this greeting:—

"And now, 'in the name of Jesus'
And 'for the love of God,'—
We silently send our greeting
Through all the land abroad;
And pray that his choicest blessings
May rest on every band,
Who are seeking a higher standard
To raise throughout the land."

The Aspen is a new circle, thirty enrolled. One desirable feature of the work is a monthly open session. The circle has bought the Electrical Kit, and so organized its work that it is able to make these public meetings uniformly interesting. Though the only circle in that part of the state we shall expect to soon hear of others, the Aspen is making the work so favorably known.—The jottings from a friend's letters from GREEN HORN tell the story of the work there, November: "All things come to him who waits. After reading alone for three years, I at last have company. There are three of us. We call ourselves The Triumvirate." January: "'Nothing succeeds like success', three applicants have been admitted to our circle." February: "Our Triumvirate has outgrown its name. We have thirteen new members. We have taken as our motto the Greek war pean, 'We shall triumph.'"—From DURANGO, "We are in the heart of the Rocky Mountains, and it is our fate almost every winter to be cut off from the outside world for weeks and even months. Our Round Table has kept up its regular work with unabated interest for nearly four years."—A circle of twelve from TRINIDAD falls in line.

The Chautauqua enigma fever has extended even to BOZEMAN, MONTANA TERRITORY. Here is the offering from The Philokalian:—

My whole contains twenty-four letters and is a Christian watch word.
My 18, 24, 19, 6, 7, is the key to our salvation.
My 12, 16, 23, 18, 3, 24, 8, 18, 5, 3, 11, is a motor.
My 18, 4, 15, 22, 3, 15, 22, 21, 22, 15, is a blessing to thousands.
My 9, 5, 2, is a curse to thousands.
My 18, 19, 2, 7, 3, 15, 20, 3, 5, 10, 12, a great leader to whom a vision appeared.
My 6, 1, 10, began with the human race and continues until now.
My 24, 15, 17, 16, 11, is what we should do for Chautauqua this fall.
My 21, 22, 1, 3, is what we had better all do now.

The Philokalian is making an excellent record this year. It has a membership at present of fourteen.—The HELENA Chautauqua Circle has reached the remarkable number of sixty-seven, and this the first year.—Since we reported the circle at MISSOULA in January, its membership has increased by one half. The name Kalispel has been adopted, taken from the original name of that country and still applied to the language which the native Indians speak.

The WOONSOCKET Circle of DAKOTA declares that its meetings are becoming more and more interesting. Thirty names are now on the roll of this circle.—The fact that

an organization exists at GRAND FORKS we have already made known to our readers, its numbers we have just learned, thirty-nine in all.—The seven members reported from PLANKINTON in December have grown to twenty-one.

The NEBRASKA brigade begins with the Homesteaders of RUSHVILLE, nine in all, "much encouraged by the interest manifested and hoping to have a larger circle next year."

—The "enthusiastic circle" at PAWNEE follows.—The Marietta Philosophians of WAHOO live in the country, the homes of the members being scattered over several miles. The difficulty of getting together, however, does not seem in the least to hurt the quality of the work, in fact we imagine that it is, instead, an appetizer.—The club at NIOBRARA did a good thing on Longfellow Day. Each member appeared in costume, representing characters chosen from the poet's works. A full program was carried out. Among the decorations a life-size crayon sketch of Longfellow, prepared by a member, was noticeable.—The Chautauquans of OMAHA gave a parlor entertainment to their friends on Longfellow Day, that won high commendations from the local press; the *Republican* devoted a column to its comments on the excellency of the program.

KANSAS never fails us. HOLTON's Round Table Club heads the list with eighteen members.—Longfellow Day was a great occasion for the Historic City and Y. M. C. A. Clubs of LAWRENCE, the circles entertaining nearly one hundred of their friends with a "feast of reason."—We congratulated the MANHATTAN Circle in January on its forty-one members. It is time to repeat our good wishes. It numbers fifty-six now. A monthly public lecture and a quarterly social are capital plans of the Manhattans who suggest that they have several "embryonic ideas" to add to their program in the future. We trust they will speedily make them known. Ideas are very useful things in Local Circles.—Our Circle, a new TOPEKA club, reports thirty members. A large average attendance, interested members, instructive meetings, and general observance of Memorial Days, are the good points of recommendation.—The Galaxy of TOPEKA has reached its limit of membership, twenty.—The Kansans have increased to twenty-six at WELLINGTON. They are the result of a winter spent by a few friends in reading Milton and Dante together.—The WABAUNSEE Circle is an '85 product with twenty-eight names enrolled.—The readers at BURLINGAME, scattered through town and country, have found it difficult to keep up their circle but have succeeded, Longfellow Day with them was a pleasant affair.—Clytie Circle of ARKANSAS CITY met about one hundred twenty-five guests at a parlor entertainment given on Longfellow Day.—At ELLSWORTH there has been an increase of seven since our February report.—ELK FALLS.—"Two of us are reading together in the same house, talking over what we read. We have grown in this work, and are by no means discouraged." A companion piece to the foregoing comes from the On-the-Stairs Circle, EAST MONTPELIER, VERMONT. "We are hard-working, care-full, country women, living miles apart, separated by the hills and valleys of Vermont. Nevertheless, we hunger after knowledge, and when we cannot meet and do circle work for months at a time, we work on alone as best we can."

Twenty-one names are reported from WARRENSBURG, MISSOURI, with "instructive as well as very jolly meetings."—Over one hundred C. L. S. C. readers are in CARTHAGE.—The LEBANON Circle is doing great things in its youth. Thirty-four members have joined. A public reception with one hundred invited guests was given in December, and several lectures have been delivered under its

auspices.—Good item from NEOSHO, "I am proud of our circle. It is one of cultured people and the work is being done grandly. All members are present unless there is really a good reason for absence."—The organization of the Clio Club at NEVADA in January has already been cited. The club has twenty-four members and such a prospect of overflow that it is meditating two circles for next year.—The Vincent and Round Table of ST. LOUIS held a union meeting in honor of Longfellow and Founder's Days. The exercises of the evening were very appropriately devoted to American literature. Among the subjects were American Orators, Humorists, Poets, Missouri's Contribution, Woman's Place among American Writers, and others of similar nature.—A report before us from the Vincent shows a very satisfactory condition; the membership is fifty-nine, "there seems to be a greater interest than ever before," "our regular membership is constantly increasing and visitors attend all meetings." The Vincent has a bright monthly paper, *The Tangent*, of which a useful feature is a summary of the world's events for the month.—The ten members of the Gradatim of LEXINGTON are working with the greatest earnestness.—The '85 circle at PIERCE CITY has been named. Enterprise is the title by which it will go in the future.—The Easy Chair Circle of KIRKSVILLE, draws a picture for informal circles of ladies: "Our method is conversational and quite unparliamentary. We meet for two or three hours in the afternoon with some easy sewing or knitting, and have a social discussion of topics previously assigned to the members."—Character sketches help out the Lucy Rider Circle of KANSAS CITY. The circle is reading this year all of Shakspeare's plays connected with Roman history.

The new circle at ARKADELPHIA, ARKANSAS, has eleven members, and will be known hereafter as the Circle of the Ouachita, from the river on which it lies.—The president of the West Side Circle of LITTLE ROCK has been relating to the Scribe a part of that circle's history.

"We organized," she writes, "in '84, our members consisting of both ladies and gentlemen, I am sorry to say that the gentlemen were a hindrance. Cotton was always 'coming in' or 'court in session', until finally our meetings were dropped. Last fall we re-organized, excluding the gentlemen. We are doing bravely. We have several accomplished musicians and elocutionists among our number. Our circle is so enthusiastic that when I, as president, ventured to suggest meeting fortnightly, instead of every week, I met with such a burst of 'noes' that I have never dared mention it since."

At ANAMOSA, IOWA, so much good has come of the celebration of Memorial Days that the circle has added to the specified list, Hawthorne, Holmes, Scott, Byron, Brontë, and Martineau Days.—The MONTICELLO Branch finds help and encouragement in its weekly meetings.—The MCGREGOR is the largest this year it has ever been.—MARSHALLTOWN has two circles. The No Name formed this year has four members "heartily enjoying the work." The Vincent, an older institution, has eighteen enrolled at present.—Another new Iowa circle is the Irving of eleven members at MACEDONIA.—The same members are reading in the Philohellenian of LE GRAND as last year.—The limit in number of members, twenty-five, has been reached at MT. PLEASANT this year. The circle is an improvement upon last year. One of the pleasant social events was the recent Bryant Day gathering.—GREENFIELD reports a new circle of seven members.—The J. H. Vincent Circle of SIOUX CITY formed in '84 has lost in numbers, there being about nine persons enrolled at present.—At GREENFIELD several ladies have begun reading together. They are all busy people, but find benefit in doing the best they can by their work.—DEWITT has a new circle of fourteen members.—The HARLAN Club counts the same members as last year, twenty-two in all.—Six ladies be-

gan the course of '85 and '86 at OGDEN in January.——Last year's circle of four at WILTON has increased to fifteen. All are pleased with the work.——The Scribe in utter disregard of the limitations of space clips a huge paragraph from a CEDAR RAPIDS correspondent:—

"The third circle organized in this city came into existence during the month of October, 1884, with a membership of six, three of each sex, and all unmarried. That may be suggestive, but the solemn fact is that it was organized for the purpose of work and intellectual improvement, and not as an excuse for social hilarity. From the first it has kept to that purpose, and has accomplished some good honest work, though it may be mentioned, *sub rosa*, that there has not been an utter lack of hilarity. Indeed we have come to regard the advantages which the Chautauqua Idea affords as a means to social, conversational improvement, as not among the least of its blessings. During the first year, the circle had no formal organization, and was, like Cuddle's baby, 'without a name to its back.' It now has both, a constitution with more than Hamilton's idea of centralized power, and the name, Hyperion. It also has three additional members, making the whole number nine, the latter of Class of '89. We meet each Tuesday evening, rain or shine, calm or blizzard. The homes of two of the members are fully three miles apart, and the rest are scattered all over the 'middle distance.' Nevertheless there is always a 'quorum present for the transaction of business,' and unless one of our blizzards is accompanied with some unusual manifestation, like an earthquake or the traditional rain of pitchforks, the meeting is large and interesting. The spirit of the corps (commonly rendered in that barbarous orthography of the French, *esprit de corps*) is about as perfect as could be imagined, and the willingness and ability of the whole membership is a matter of pride. The principal object of our meetings is to discuss the readings of the week, and fix the facts and impressions in the memory, and, no less, to develop original thought and opinion. The readings are sometimes treated topically, but for a good working plan in bringing to the surface things new and old, the 'Socratic method' has been found to be the best. Then for variety we have special programs, partaking of the nature of the outline programs printed in THE CHAUTAUQUAN, but in no case have adopted one of such programs as a whole. It is doubtful if any program that can be given would be adapted to all the circles."

The Ladies Chautauqua Circle of CEDAR RAPIDS is a five-year-old organization of eighteen members. A recent plan introduced is the monthly reception. It has been very successful. Under this plan a Longfellow conversation honored the poet's day. A local paper says of this entertainment:—

"The conversation was so neatly carried out that it lost all air of stiffness and restraint and became in reality what it was intended to be, a literary talk. The conversation naturally and gracefully referred to all the poets works and characteristics, and wove in many facts in relation to his home life and personal career. Refreshments were served and there was music to round out the evening."

——Still another flourishing circle of CEDAR RAPIDS is the First Avenue. This circle has sixteen members and carries on its work in the prescribed method, keeping Memorial Days and ending up the year with a picnic.——Seventeen members are enrolled at BELLE PLAINE.——The S. H. Weller Club at CLINTON has grown to forty-three members.——River View is a recently organized circle at DOWS, nine members.——An organization was effected at CLARION in February for Chautauqua work.——The Country Cousin of FAIRFIELD, already noticed in this department, is developing rapidly in the congenial air of society work.——The Longfellow Day exercises of the WEST UNION Circle included a novel treatment of the Tales of a Wayside Inn. They were made the subject of a table-talk.——The WEST LIBERTY Circle has grown to twenty-one members. A holiday reception enlivened the winter's work for them.——The organization at OSAGE rejoices in a name, the good one of Edward Everett Hale.——The Ingleside of NEVADA sends us a well-filled program.——The "little band of housekeepers" at LEON has become the Vesta with "enthusiasm unbounded" and "busy in getting others interested in the good work."——From AMES a friend writes: "If we had larger parlors we could more than double our number any time."——The eleven at SPRINGDALE have become fifteen, under the name of Cedar.——TIPTON's new circle is to be known as the Cedar-Knot.——The Maria Mitchell of MASON CITY is on its second year of work. It has grown in numbers.

MINNESOTA has at least two banner C. L. S. C. cities, St. PAUL and MINNEAPOLIS. The latest brilliant thing for the former to do was the union observance of Founder's Day. Ten circles were represented: Pioneer, Concordia, Canadian-American, Summit, Hamline, Plymouth, Dayton Bluff, St. Anthony Hill, Park, and St. Anthony Park. The evening was spent in social intercourse, broken by music and an informal program.——One of the seventeen members of the Plymouth Circle has devised a new way of learning her lessons on Questions and Answers. It is to call on the different members of her household for answers. The result has been twofold. It has increased her knowledge and won over the family to the work.——In MINNEAPOLIS the Franklin Avenue Circle has had an increase of twelve members this year, it is enjoying a regular course of lectures under the direction of the C. L. S. C. Union; the Eaton Circle was reported as numbering six in January; fifteen names have been added; the new Moneta Circle is so divided in its religious views that it has decided to take up the "Bible in the Nineteenth Century" at home, and thus avoid controversy; the Central Circle was formed in September last and is composed of forty-three young people, and the neatly printed programs the society send out show excellent numbers; the Centenary Circle is making rapid strides, fifty names are on the list and all working most earnestly. Meetings are held once in two weeks and a spirited program carried out. The circle embraces the highest grade of culture and improvement in the city.——The Rollingstone of MINNESOTA CITY, is getting on famously, particularly enjoyable are the Memorial Day receptions in which the members find they have attained those social heights where they forget "our neighbors" and the "weather." The founder of this circle is an invalid unable to do any work, yet giving all her little strength to making a permanent organization of this society of working men and women. Who shall say that there is a nobler work than making light for others' lives?——At FARIBAULT a circle of thirty-four has been formed.——The Chautauqua work moves on at AUSTIN, the latest addition being the Gleaners.——The Chautauquans of FERGUS FALLS organized in February, thirty strong.——CLAREMONT Circle is in a flourishing condition, numbering upward of twenty members.——Good work is being done by the KASSON Circle.——At LUVERNE the circle is increasing, eleven members are in regular attendance.

ROCHESTER (WISCONSIN) Circle continues this year with thirteen members.——The First RACINE Circle was formed with twenty-three members in September last.——OCONOMOWOC has twelve Chautauquans at work. They send us some excellent original programs.——Among circles at other points, which have re-organized this year and are working successfully, are those at RUSK, DARLINGTON (Kappa Gamma), JANESVILLE (Willard), GRAND RAPIDS, STURGEON BAY (Utopian), and MANOTON (Bryant).——Two new organizations to report are The Miner of six members at LA CROSSE, and the Cornelian of forty-four at FOND DU LAC.——MILWAUKEE's representation is as strong as ever. The Alpha now on its seventh year and numbering twenty-six members, has been gleaming in modern literature this year. Two series of studies, the one on the Woman of Letters, the other the Man of Letters, have been carried out. As an epilogue they are to have an Easter study of modern sacred poetry as represented in Ray Palmer, John Keble, F. W. Faber, and Cardinal Newman—the work to close with a class banquet. The Monona Lake Branch of this city subscribes itself "a conscientious quintette," enjoying its Chautauqua evenings greatly. We are in receipt of delightfully arranged programs from the Grand Avenue and the

Delta Circles of Milwaukee. The first is of a Washington's Birthday celebration, the other of a Longfellow Day.

"We endeavor to carry out the spirit of our motto, 'Let us keep our Heavenly Father in the midst,' by always opening the meetings of our circle with a religious service. We first sing one of the Chautauqua songs, then read responsively the prayer of Thomas à Kempis, or repeat in concert the Lord's Prayer."—Berea Circle, FON DU LAC.—HAWYARD'S new class, The Turtle, has seventeen members and is in a flourishing condition.—Ivy Circle of PORTAGE, seven members, distinguished itself by its Founder's Day celebration.—Nineteen ladies form the Bowa Ami of COLUMBUS.—The PLATTEVILLE Circle has reached twenty-two members.—The Chippewas of EAU CLAIRE, a band of twelve or more, are on the war path, and bound to follow the trail of the C. L. S. C. to the end. They all count it the most delightful of paths, and are thankful for the inspiration which led to its discovery.—Is it on the theory that things go by contraries that the circle at JEFFERSON has taken the name of the founder of all domestic broils and wrangles and calls itself Xanthippe? The contrary has certainly been the result for the circle is an exceedingly harmonious body.—From the Akmed of DARTFORD this word comes, "The first year was very pleasant but this is much more so."

Neither time nor space are hindrances to a mind endowed with a real quality of Chautauqua spirit. Here is the proof of the statement: "The Browning Circle has a small membership, two 'Progressives' and a 'Pilgrim,' but in one respect it is large. A radius of nearly eight hundred miles, the distance between ILLINOIS and PENNSYLVANIA, separates the faithful president from her associates. But true Chautauquans laugh at such little difficulties. We find that we can accomplish a great deal of the kind of work done by Local Circles. We keep all the Memorial Days, each member contributing according to a previously arranged program. On Bryant Day we exchanged essays, readings, and quotations."—The Delphian Circle of KANKAKEE, ILLINOIS, has very politically, we think, taken in five honorary members. While not members of the C. L. S. C. they are willing to give assistance on special lines of which otherwise the circle might not have the advantage. Thus at the celebration of Shakspeare Day in 1885, a physician talked to them of Shakspeare as a doctor. Other talks have been given by prominent professional men.—It strengthens an organization to fit it into all special occasions, to make it the vehicle which shall bear up social and religious, as well as literary, occasions, to make the circle an element of strength in every thing that is done in your vicinity. On this line of policy was the Thanksgiving Celebration held by the Peripatetics of CHICAGO, ILLINOIS. Their program was a model. Among its numbers were sketches on "Thanksgiving Day among the Jews," "among the Greeks," "among the Dutch on Manhattan Island," "First Thanksgiving in New York," "The Old-Fashioned New England Thanksgiving," "Causes for Public Thanksgiving in 1885."—A better thing cannot be practiced in your efforts to "keep things alive" than just this, a suggestion from a new club, the BLUE ISLAND of ILLINOIS. On the printed programs sent to the members appears the roll of membership, and above it is printed: "Members of the C. L. S. C. are classmates, and it is in order whenever they meet, to speak of the subjects under perusal and thus assist memory and add to the general interest."—CHICAGO reports increase each month. The Lincoln is one of the latest, seven members connected with the railway department of the Young Men's Christian Association. Of still

another new association a friend writes, "Our circle has eight members, all gentlemen. The majority of them are employed at the North Chicago Rolling Mill as steel workers. Our president is publisher of the *Laborer*, a daily and weekly newspaper. We have been meeting every alternate Tuesday evening, but as the mill at present is idle, we have concluded to meet every Tuesday evening to enable us to 'catch up.'"—From Mohawk Street the secretary writes of a recently formed circle in that vicinity.—The Excelsior Club is also new. "We are a wide-awake club and we mean business," writes the president.—Longfellow Day was the occasion for the fine programs received from the Peripatetic and St. Paul circles of Chicago.—In February we reported eighteen members from the Outlook of Chicago. The circle has grown to fifty-three since. The way they manage the pronunciation and definition of difficult words in the Required Readings is interesting. A chart containing a list is hung upon the wall, and the members called upon to dispose of the words.—The Garfield, like the Outlook, was started this year and like it has more than doubled its original membership.—Nine Brooklyn Pansies are reading at JACKSONVILLE.—The Pomegranates of OLNEY have created a new officer, an *inquisitor*, to manage the question department. Pomegranates are young and their existence is a great cause of rejoicing to certain of their members who have hoped long for a circle in Olney.—SPRINGFIELD claims to be one step ahead of last year, and this is the way it proves it. "We are beginning to be imbued with the true 'Chautauqua spirit' for we will not give up 'club night' for any other entertainment."—This is the way the *Evanston Index* helps the circles of that loyal town:—

"Chautauquans attention! Monday evening, February 22, will be observed as 'Longfellow Memorial Day.' An interesting program has been prepared and a pleasant time is anticipated. All C. L. S. C's. are cordially invited to be present."

Chancellor Vincent favored EVANSTON with a lecture recently, and was tendered a reception by the circle.—This is the last year in the regular course for the ASTORIA Circle, and the members are entering into the work more heartily than ever.—The Periclesian of ARCOLA is another circle in its fourth year.—The First Circle of AURORA has reached the same age and what is remarkable has the same membership with which it began. Aurora has four other circles, the latest of these is the Ionian.—SYCAMORE, too, has a circle of graduates. The Union is Sycamore's contribution to the circles of '85 and '86.—The Qui Vive with the motto "Dare to be Wise" comes from PITTSFIELD.—The daintiest of dainty programs has been received from the Longfellow celebration of the Lincoln Circle of SPRINGFIELD.—The fifteen members of the Ball Mound near BATAVIA have succeeded in meeting weekly during their first winter's work, in spite of cold and mud and long distances to go.—The social is strong at CHARLESTON, as well as intellectual. Frequent entertainments are making the work popular and exerting a good influence. One particularly happy affair was the Burns celebration. Here are the toasts and mottoes:—

"The cheerful supper done, wi' serious face
They, round the ingle, form a circle wide."

THE CHARLESTON C. L. S. C.—ITS INFLUENCE.

"Then never murmur nor repine;
Strive in thy humble sphere to shine."

BURNS' GREAT HEART.

"Who made the heart, 'tis He alone
Decidedly can try us."

BURNS AND SCOTLAND.

"While ancient nations preserved their greatness is urns
Scotland perpetuates hers by her Burns."

LONGFELLOW, BURNS, AND THE FUTURE PATRON SAINTS OF FESTAL OCCASIONS.

"Then catch the moments as they fly,
And use them as ye ought, man;
Believe me, happiness is shy,
And comes not aye when sought, man."

BURNS THE DEMOCRAT.

"A man's a man for a' that."

MIRRORS.

"O wad some power the giftie gie us
To see oursels as others see us."

THE YOUTH AND BEAUTY OF CHARLESTON.

"I'm o'er young to marry yet."

BURNS AND OTHER LOVERS.

"Had we never loved sae kindly,
Had we never loved sae blindly,
Never met—or never parted
We had ne'er been broken-hearted."

—Farmers with their wives, sons, and daughters make up the twenty members of the SAVOY Circle, criticism is a prominent part of their work, the reading and pronunciations of each member being subjected to a rigid picking-to-pieces, and with the best of results.—The Chautauqua nomenclature of LINCOLN bristles with Greek letters. The Mu Epsilon is a representative from '83. The new circle, twenty-five members, has followed in its footsteps and calls itself Kappa Pi.—JOLIET's Club of twenty ladies reports delightful experiences. It is a reconstruction from a class of English literature, made three years ago.—A new circle at MAYWOOD.—From GALENA the twenty-two members extend greetings to all fellow-students.—For four years the Sirius Circle has been working at CHAMPAIGN CITY. It has recently lost by death a most remarkable member, Mrs. Agnes Kendall. She was eighty years of age and entirely blind. But neither age nor affliction had dwarfed her wisdom or her kindness. To the last she had kept up her daily studies, the books being read aloud to her.—An informal circle is the Athenian, doing its second year of work at ATHENS.—Twelve members answer to roll-call in the Clione Circle of McLEANSBORO.

DUE SOUTH.

FRANKFORT, KENTUCKY, is our first stop. A ringing letter tells the Chautauqua tale there.

"We organized in October with one hundred twenty-five members. The average attendance at the meetings is about forty, but many more are regularly pursuing the course. I think there will be at least about fifty graduates in 1889 from this circle. A very great interest is manifested at every meeting, and the general opinion is that the institution of the circle here is promotive of more refined, elevating, and strengthening taste for diffusive knowledge, than any other body of like character ever organized in this city."

—In January a circle of sixteen was organized at GREENVILLE, unnamed as yet.

SARDIS, MISSISSIPPI, has a circle with the splendid membership of thirty eight.—Famous progress has been made by the Plebian Circle of TUPELO. We reported eight members in March but ten have been added since. Every good thing thought of for circles is being tried at Tupelo. They have a Kit and make experiments, celebrate Memorial Days, are learning the Chautauqua songs, and on New Year's Day did something entirely new for Chautauquans, gave a dinner party.

The situation at TERRELL, TEXAS, is thus explained by one who knows: "The Pilgrim Circle numbers two and an honorary member. We are bread-winners, one is post-mistress the other a telegraph operator. We thoroughly enjoy

the course. The circle meets two evenings each week, and observes all Memorial Days. We expect to meet at Chautauqua in '88."—"Larger" is the word from Webster of DENISON. The Webster dates from '83 and its programs and memoranda show an excellent kind of work.—Two Texas literary clubs, the one at SABINE PASS, the other at BEAUMONT, are contemplating adding Chautauqua to their names. They will be welcome.

Our first word from Mexico: "We have succeeded in organizing a missionary circle with eight members at PUEBLA. We shall be three months behind but shall try to catch up."

EUFULA, ALABAMA.—"Six or seven of us meet every Thursday morning and spend the time in reading and discussing subjects pertaining to our C. L. S. C. We sometimes diversify the work by doing extra reading."—It is with pleasure that we report an '89 class at OPELIKA. It has eight members at present but expects more to follow. They will soon be up in their work although they started three months behind.

A Chautauqua circle was organized in QUINCY, FLORIDA, in November last, with only six members as a nucleus. It now numbers about fifty. A commendable enthusiasm pervades the circle. The meetings are largely attended both by members and outsiders. The exercises are interesting, an interchange of thought being freely indulged in. The roll-call is responded to by quotations from favorite authors. Fine music is also provided, which with various other attractions, makes each gathering a "feast of reason and flow of soul." Blessings on the man who first invented—Chautauqua.

The Wilkinson Quartette from SHILOH is the latest spark from GEORGIA.—ROME, GEORGIA.—"We have organized a circle of twenty-six members." This item bears the date of February but the circle members have the good courage to believe that they can make up the lost time. "They can if they think they can."

An informal company which has been meeting for sometime in SPARTANBURG, SOUTH CAROLINA, has at last had "the courage of its convictions" taken up the full course, and floated into the tide of the "organized."

A most encouraging report is this from NOTTOWAY COURT HOUSE, VIRGINIA. "We have a thrifty and interesting circle, in all fifteen members. We call ourselves the Fitz-Lee Circle. We defy wind and rain on 'Chautauqua Nights.' We are all young people whose education was cut short by the late civil conflict, but we are hopefully working on, determined that 'Old Virginia' shall not blush to own her sons."

The latest from WEST VIRGINIA is the Olive Branch, from ROMNEY; its numbers are eight; its color, olive; its motto, *nulla vestigia retrorsum*.—"The best circle in the state," the WHEELING Circle claims to be. Certainly, if programs are an index, its claim will be hard to dispute. They include admirable exercises for Longfellow and Founder's Days.

An old MARYLAND Circle is looked in upon by the Scribe this month. The Snow Hill Circle, organized more than three years ago. It has lost many of its former members by removals and some from the lack of the true Chautauqua spirit, but there are still enough to form a "circle" and several expect to graduate next summer.—A circle at ARLINGTON is the last Maryland addition.

THE C. L. S. C. CLASSES.

CLASS OF 1886.—"THE PROGRESSIVES."

"We study for light, to bless with light."

CLASS ORGANIZATION.

President—The Rev. B. P. Snow, Biddeford, Maine.
Vice-Presidents—The Rev. J. T. Whitley, Salisbury, Maryland; Mr. L. F. Houghton, Peoria, Illinois; Mr. Walter T. Morgan, Cleveland, Ohio; Mrs. Delia Browne, Louisville, Kentucky; Miss Florence Finch, Palestine, Texas.
Secretary—The Rev. W. L. Austin, New Albany, Ind.
Treasurer—W. T. Dunn, Pittsburgh, Pa.

All indications betoken a large attendance of the graduating class at Chautauqua. Never fear, the supply of accommodations will equal the demand. A splendid delegation is expected from Troy, N. Y., that grand strong-hold of the Chautauqua Idea. For profit and enjoyment, one need not say, the Class of 1886 will never see another occasion to match this year at Chautauqua.

Some one suggests the rose as the class flower of 1886, and that there be a rose bed at Chautauqua.

Do not forget the Book and the Chime. In both these '86 has a warm interest.

Many members of the Class have already found out the excellence of the Garnet Seal Series, and it is to be hoped that many more will handsomely round out the year's work by reading these capital books.

ACROSTIC.—CLASS OF 1886.

Pause we at the open door,
 Rich the entrance wide appears
 Of the last of all our four
 Glorious Chautauqua years,
 Rich with blessings manifold,
 Each with learning good is fraught,
 Sages speaking from the old,
 Stimulating present thought.
 Into coming paths we go,
 Vines with clusters full hang round,
 Eddying waters sparkling flow,
 Something good in all is found.

—ELLEN O. PECK.

Co-operation is one of the watch-words of the time. The C. L. S. C. is certainly to be reckoned as one of the greatest co-operative movements of our day. A "lone" member of '86 desires "to say to some one how much he appreciates this privilege of being linked with so many others in a noble opportunity for improvement." Letter after letter is of the same tenor. Many a lonely reader has gone strongly forward by the aid of this upholding fellowship.

The work of '86 has kindled a permanent inspiration in many minds. One member writes from the shadow of the Rocky Mountains, "I love our class name and motto, and should indeed grieve were ours a school that ends with the diploma."

We would encourage those who may have fallen behind in the course to "make up," if it be possible, and graduate with the class. Let the great graduating list of '86 be a credit to ourselves and a stimulus to others. This "systematic reading" is a support and rejuvenation to the aged, a strength to the young, a new bond to unite more closely parents and children. A member of our class, away from home, writes of the value of the reading to him and adds, "My father, now in his eightieth year, and myself began at the same time. He reads, then sends the books to me."

CLASS OF 1887.—"THE PANSIES."

"Neglect not the gift that is in thee."

OFFICERS.

President—The Rev. Frank Russell, Oswego, N. Y.
Western Secretary—K. A. Burnell, Esq., 150 Madison Street, Chicago, Ill.
Eastern Secretary—J. A. Steven, M. D., 164 High Street, Hartford, Conn.
Treasurer—Either Secretary, from whom badges may be obtained.
Executive Committee—The officers of the Class.

As many of the class of '87 as discovered that the "Song of Inspiration," which appeared in the April column was an acrostic will please raise their right hand.

The "Lone Pansies," who have requested it by writing the president, have each received a list of the names and addresses of all the others with a view of promoting desired correspondence.

THE PANSY COMPETITIVE EXAMINATION:—The committee appointed for the purpose has submitted the matter to a number of excellent judges, and has arrived at the following classification with reference to the questions, and the respective prizes which their successful handling will win. An appropriate number of questions will be prepared on each class. There will be but one sitting unless some should desire to compete for more than one prize. The date and place at Chautauqua will be duly announced. To those who are asking that the privilege be extended to the residences of applicants, it is sufficient to state that this matter was considered by the class at the last assembly, and it was decided that the examination should be limited to those who should take it personally at Chautauqua.

I. For the prize, "The People's Cyclopaedia," three large volumes in leather, the subjects covered by the questions will be: "A Day in Ancient Rome;" and from **THE CHAUTAUQUAN**, "Relations of Rome to Modern History," "Modern Italy," "Italian Biography," "Roman and Italian Art," "The Age we Live in," "Wars and Rumors of Wars."

II. For "Smith's Ancient History," three volumes, the subjects covered will be: "Barnes' History of Rome;" Chautauqua Text Book No. 16, on Roman History;" and the "College Latin Course in English."

III. For "Foster's Cyclopaedia of Illustrations," four instead of three large volumes, the subjects will be: "Pomegranates from an English Garden" and "The Bible in the Nineteenth Century."

IV. For Science, the bound volumes to date and the subscription continued for life, the subjects will be: Readings in **THE CHAUTAUQUAN** on "International Law," "Parliamentary Practice," "Electricity," "Home Studies in Physical Geography," "Philosophy Made Simple," "Moral Philosophy," "Mathematics."

V. For the "Library of Religious Poetry," a large and elegant volume, the subjects will be: "In His Name," and readings in **THE CHAUTAUQUAN** on "God in History," "Religion in Art," "How to Live," "Sunday Readings."

VI. For Adam's Synchronological Chart, either mounted or in book form, the subjects will be: "Political Economy" and "Human Nature."

Subscriptions to the Pansy Fountain Plat have been recently received from Ruth A. Bacon, Clare Jolly, F. E. Spaulding, Mary A. Breniser, Florence Peck, and Kate F. Kimball. Unless many more send in their portion soon the

debt will remain partially unpaid to be finished at Chautauqua the coming summer.

More Chautauquans than we shall attempt to count have discovered that the enigma in the class column for April hid the Pansies' inspiration: "Neglect not the gift that is in thee."

CLASS OF 1888.—"THE PLYMOUTH ROCK."

"Let us be seen by our deeds."

CLASS ORGANIZATION.

President—The Rev. A. E. Dunning, Boston, Mass.

Vice-Presidents—Prof. W. N. Ellis, Brooklyn, N. Y.; the Rev. Wm. G. Roberts, Rochester, Mich.

Secretary—Miss M. E. Taylor, Cleveland, Ohio.

Treasurer—Mrs. W. Chenault, Fort Scott, Kansas.

Items for the '88 column should be sent to the Rev. C. C. McLean, St. Augustine, Fla.

The additional vote on class name received up to March 27 is as follows:

VOTE BY CIRCLES.

The first figure following the names of place and state indicates the vote for Plymouth Rock, the second for The Pilgrims.

Irving, New York, 6, 7; Randolph, Ohio, 3, 1; Newport, R. I., 1, 7; Evening Star, Port Jefferson, N. Y., 7, 0; Alpha, Uxbridge, 4, 0; Vincent, Needham, Mass., 12, 2; Clark, Jamaica Plain, Mass., 2, 2; Lone Pine, Castleton, Vt., 4, 1; Total, 39, 20.

INDIVIDUAL VOTE.

Whitehall, Mich., 1, 0; Lebanon, Ind., 1, 0; Brick Church, N. J., 0, 1; Boston, 2, 2; South Gibson, Pa., 1, 0; Carlisle, Pa., 2, 0; Darlington, Pa., 2, 0; Philadelphia, Pa., 1, 0; Newcomerstown, Ohio, 1, 0. Total, 11, 3.

Grand Total to date, Plymouth Rock, 338, The Pilgrims, 522.

A member of our Class, a resident of Boston, strongly objects to our name. He says it is too egotistical, too common. He believes the old rock to be a good one, but thinks it is being "run into the ground," so prefers the change of name.

To make the Class column interesting, circles and individuals must send personal items of organization, schemes for Class work, suggestions, and notes of interest. Please send at once and continue to forward, monthly.

Mrs. Albert M. Martin, of Pittsburgh, Pa., wife of the General Secretary of the Chautauqua Literary and Scientific Circle, has been spending some weeks in Jacksonville, Florida, and has persuaded many to become readers, and has also assisted in the meetings of the local circle, there.

ROMAN ENIGMA.

My whole contains 120 letters and is a quotation from Miss Sedgewick.

My 59, 60, 30, 84, 110, 18 12, 13, 67, 6, 89, 90, 70, 10, 43, 47, made the first Latin translation of Greek classics.

My 2, 64, 71, 29, 43, 92, called himself the Roman Homer.

My 39, 29, 23, 78, 106, was called the most learned of the Romans.

My 99, 15, 80, 5, 14, 33, was called the Divine Pagan.

My 25, 51, 30, 35, 10, 66, 57, 53, 104, the inscription found in the pavement of the "House of the Tragic Poet."

My 14, 97, 52, 114, 117, 116, 107, 100, 20, 28, 5, was said to have seen in the sky at midday a flaming cross.

My 4, 8, 88, 48, 24, the forms of marriage among the Romans.

My 92, 74, 54, the greatest number of Vestal Virgins in attendance at one time.

My 105, 76, 63, 101, 75, 32, was the age at which the Vestal Virgins might marry.

My 111, 108, 104, 91, 13, 114, delighted in meddling in the affairs of private life.

My 79, 119, 118, 44, 20, 25, was the leader of the Goths.

My 41, 16, 111, 103, 10, 102, "The wit who never wounded, the poet who ever charmed, the friend who never failed."

My 94, 65, 55, 39, 12, 28, 22, 29, 32, famous for the number, beauty, and richness of its tombs.

My 21, 69, 115, 1, 99, secured the famous Licinian Rogation.

My 33, 82, 85, 70, 96, 66, left in history no mark save the ruin he wrought.

My 40, 31, 3, 11, 18, a barbaric tribe whose king was buried in the bed of a river.

My 42, 113, 101, 26, favorite meat among the Romans.

My 17, 103, 7, 49, 9, 68, 19, 91, 6, 62, 79, 80, 81, 98, 84, 95, 58, 1, 46, 94, 44, the game ranked first as delicacies among the Romans.

My 38, 36, 109, 77, was in the bottom of the box which Pandora gave her husband.

My 61, 120, 74, 72, 86, 117, made Octavius victorious at Actium.

My 87, 63, 34, 83, 75, 73, the day on which the Romans buried their dead.

My 37, 118, 20, 85, 50, 93, 16, 45, 9, 119, 27, 30, 56, were not found in the religion of the Romans.

My 112 has already occurred six times.

I. Q. M., Lewiston, Me.

CLASS OF 1889.

CLASS ORGANIZATION.

President—Prof. J. H. Phillips, Birmingham, Ala.

Vice-President—The Rev. M. H. Ewers, Martinville, Ill.

Treasurer—R. H. Bosworth, Newburgh, N. Y.

Secretary—Geo. J. Presbrey, Washington, D. C.

Assistant Secretary—Miss Nellie Haywood, Pana, Ill.

Items for the class column of 1889 should be sent to Miss Eva D. Mattoon, De Funiak Springs, Florida.

Yes, you are all right. The answer to the enigma in the class column of '89 for March is, "Let the word of Christ dwell in you richly."

The Minnewaska, Minnesota, Circle suggests the name of Pleiades for the Class of '89. For "the Pleiades occupies the center of the universe, binds all the stars together with its sweet influences, and they all circle around it." And the Minnewaska circle wishes that the great Chautauqua Class of '89 may be a bright constellation of stars, bound together with the sweetest influences, even if it does not occupy the center of the Literary and Scientific heavens, nor swing the Chautauqua Universe around itself.

A member of the class of '89 of New York City writes, "I am very much pleased with the mottoes spoken of in THE CHAUTAUQUAN for March for the class of '89. I choose 'Immortelles' and 'Duties are ours, events are God's'. I am a foreigner but have taken great pleasure and interest in the C. L. S. C. ever since the beginning of the movement."

These mottoes have been offered for the consideration of the '89's: "Wisdom is the principal thing," "He who would climb must grasp the branches not the blossoms."

"Washington Immortelles," "The Acorns," and "Argonauts," are the names for the Class of 1889, which receive support this month. A suggestion from an '89er: "I have lately been much interested in making a collection of photographs illustrating the reading for the first year of the Class of '88, and it has given me so much pleasure that I wish to suggest the idea to others. I obtained the photographs in an unmounted form, these being more suitable for albums. They comprise views of ancient and modern Greece, portraits of different artists and authors, representations of Greek sculpture, and a great variety of very beautiful mythological subjects. It will be seen that the collection is at once interesting and instructive."

ANOTHER ROMAN ENIGMA.

I am composed of 18 letters.

My 6, 11, 13, is what many were ordered to do in Nero's reign, and all must do some time.

My 10, 2, 4, 14, 18, is the name of a leader in the Civil War of Rome.

My 1, 15, 12, 17, is the date of the death of a famous Latin poet.

My 5, 8, 16, 13, 18, 9, is the hero of a celebrated Latin poem.

My 7, 2, 3, 2, 10, is the name of an ancient Roman gens or family.

My whole is the motto for our Local Circles.

—Greenville, Kentucky.

EDITOR'S OUTLOOK.

THE CHAUTAUQUA MOVEMENT.*

The Chautauqua public has been looking rather impatiently of late for Chancellor Vincent's book. It is now before us. The publishers have done their part of the work well; the paper is excellent, the ink good, and the binding neat. There is a place for the book, because as great enterprises are conducted under our civilization we write down the story they make in printer's ink where it may be read and used in future days. There are only two men, Chancellor Vincent and President Miller, who could write this history of Chautauqua from an inner view. Its true inwardness has been evolved from their hearts and brains. They understand it and are capable of giving the whole enterprise a correct setting.

In his "Introduction" Mr. Miller very wisely says: "It was at the start made catholic as to creeds; not undenominational but all-denominational." We do not remember to have heard this fact so well stated before. It is the focus of Christian churches in America, where the freshest and best thoughts on the Bible and church work, science and all learning assert themselves, but in every instance with loyalty to the divine Son of God as the common center and hope of all. Mr. Miller has done a fine piece of work in this book, from which we shall glean mottoes for several articles.

The burden of preparing the book fell upon Chancellor Vincent, and this, too, at a time in his life when he was already carrying the work of two average men. He has conned thousands of pages of printed matter in *THE CHAUTAUQUAN* and *Assembly Herald*, burrowed into great piles of private letters, drawn upon his diary, and caused his memory to pay tribute; indeed he has been to every source of information, and condensed with a strong pen until we have in this book what he knows about Chautauqua, and certainly no man knows so much.

The spirit of Chautauqua has, from the beginning, been kind and earnest, enthusiastic and tolerant, while great ideas concerning God and His universe, man and his destiny, have been pressed upon the attention of the world. A catholic spirit pervades the book—all men and women who have helped to build Chautauqua receive just recognition. Chancellor Vincent is magnanimous to a fault. We happen to know that he has eliminated from the president's copy, things that Mr. Miller had written concerning him and his work. The only defect which we fear penetrating minds will discover, is that in the nature of the case Chancellor Vincent, as editor, has written a book about a movement in which he has played a chief part, and the law of his nature forbade his putting himself in, every place where he belonged. This book, instructive and needed as it is by tens of thousands who are inquiring "What is Chautauqua?", will always lack a fullness of information concerning John H. Vincent and what he has done to make Chautauqua.

It is not our purpose to tell all about the book in the editorial columns of *THE CHAUTAUQUAN*. It is too full of good things. To appreciate it, and know Chautauqua, the book must be read, and it ought to be read by every member of the Chautauqua Literary and Scientific Circle.

The author's name is a guarantee that its style is pure, its doctrine sound, and its sentiments wholesome, while nobody who has heard Chancellor Vincent either lecture or

preach, or has seen his work as an editor will stop to consider these points: "Is this book worth reading?" "Will I be entertained and instructed by it?" "Is it worth what it costs, one dollar?" The only answer to these questions is, Yes; and again we say, Yes. It has had an immense sale already. Orders by the thousand are in the hands of the publishers, but there should be one hundred thousand copies in as many homes in the land before the Assembly of 1886 opens. There may be, if one out of every five friends of Chautauqua will send for a copy.

BIOGRAPHICAL LITERATURE.

The most noteworthy books of the last six months are biographical. Among these choice works are the *Life of William Lloyd Garrison*, by his children, the *Life and Times of Samuel Bowles* by a fellow journalist, George L. Merriam, the *Life and Correspondence of Louis Agassiz* by his widow, the *Biography of Longfellow* by his brother, and *Madame Mohl, her Salon and her Friends* by Kathleen O'Meara, one of the friends. A striking feature of these books is the intimacy and domesticity of them, a characteristic which is shown by the authorship. At a time when speculation of a scientific sort seems to have reduced all thought to abstraction, the weary world turns from molecules, star-dust, and metaphysics to refresh itself in the details of personal life. The irksomeness of the abstract, the delightful freshness of the concrete in human life—this is the lesson we are learning from the books we read. We care more for the heart of Agassiz than for all he taught us. We show by the avid interest we have in these stories of human lives that to us also "the proper study of mankind is man." Perhaps the general view is that the democracy of modern life reduces the individual man to insignificance. The many are important; the single man is unimportant. This view is, however, very superficial. The true contrasts between old aristocratic organizations of society and modern popular organizations are: first, that the people select men now, while formerly men selected themselves, for eminence; second, that the selected modern great man is a much larger man than the ancient aristocrat; and third, there is a vast increase in the number of eminent men, for eminence is now possible in almost any human pursuit. The last contrast is especially striking. In the old days greatness could not with safety tolerate greatness. The man on the top was there by a usurpation of some kind; and any form of greatness below him was a menace to his security. Therefore he took good care that nobody should become really great. The ancient predecessor of Edwin Booth was a court fool. The ancient literary craftsman approached royalty on bended knees. Life was narrowed to war and diplomacy, orators lived chiefly in republics. A great general had to climb to the throne or the scaffold. Arts, sciences, philosophy, how rare are the eminent names in them, and how melancholy the fate of the Angelos and Dantes! What a suggestion lies in the fact that a slave who could write furnishes the only ancient type for men like Greely, Raymond, and Bowles! The modern great man is greater than the ancient, because he rises out of a broader society and is nourished by a larger human earth. The solitude of an ancient emperor narrowed his personality. Generally the scarcity of great employments and careers diminish the real value and height of them all. In our modern world the great man is enlarged in fact by the competitions

* Edited by Chancellor J. H. Vincent, with an introduction by President Lewis Miller. Published by Chautauqua Press, Boston, Mass.

and rivalries of a free and thriving humanity. There may be, probably there is, a capricious element in popular selection—even a chance or providential element. But in the very breadth and wide-awakeness of our modern world, we have a security that the one-eyed cannot be king. The greatness which we select for office, for admiration, for fame, is true greatness. The trees which overtop a forest are higher than those which have each a whole plain to themselves.

But the special value of modern biography lies in the fact that the great man is a type. He is one of us. In Bowles every journalist sees himself. What an achievement his was! Not in New York or any other great city of the nation, but in Springfield, Massachusetts, he built up his journal, and won great success as an editor. Longfellow did not win on the broadest line of literature, but in the sphere of sentiment. Agassiz took up a branch of science that, hitherto, had not been popular, but he breathed life into it, and taught the world lessons which make it necessary that the author's life-story shall be preserved. Garrison's sympathy and efforts for the oppressed created a demand for his biography, and now that it is here, it is a real contribution to the history of a great reform. "Madame Mohl, her Salon and her Friends," introduces us to social life. Rarely have publishers given us such a variety of life history, from the standpoint of pivotal people, as these. There must be much biography to represent the wealth we have in eminent ability, and each great life is an illuminated road parallel to a road which thousands of us are traveling. The individual history is that of a calling or profession or enterprise, and the life-story pictures a day's march in human progress. Biography becomes vastly more interesting and useful in these modern conditions. We have not simply a character developing under our eyes in the books; we have also a view of the inside of a calling or profession, an inner vision of the machinery and motive of a whole tribe of workers. We are taken behind the scenes and understand not one stage only but a class of stages. But something still remains to be said. There is an everlasting charm in individualized life. We do not lose the taste for personality. The one separates himself from the many, and we enjoy the right of him, because his evolution out of the many is ours also and every man's. A great career is all careers in miniature. We know mankind only as we know individual men. Life unfolds best in the work and worth of the men who have worked well and lived nobly.

MORE SALARY FOR SENATORS AND REPRESENTATIVES.

It is stated in the public prints that four of the most distinguished and useful of the members of the present national House of Representatives have announced their intention to decline a re-election. Among them are Abram Hewitt, Randolph Tucker, and Mr. Collins of Massachusetts. The gentlemen named all belong to the majority, and they are decided Democrats; this fact gives a special importance to the cases, because men are apt to forego private interests to the service of a cause, and the new administration undoubtedly needs all the support which eminent abilities and ripe experience can bring to its side. The general reason for the retirement of these members of Congress, is that they cannot afford to sacrifice longer their personal interests. The subject has provoked some discussion, and well it may; for to this Outlook it seems to involve a general and considerable element of danger that public service requires sacrifices which the best talents can ill afford to make. The aspects of public service have changed with the growth and wealth of the Republic. The country does not need to be served

gratuitously; it can afford to pay the best men for their best service. It has no claim to financial sacrifices by its servants. When it fixes the rewards of public station below that of other good service in private life, it effectively bids for inferior talents, and asserts that it does not desire the superior. It has come to pass that the successful lawyer, merchant, manufacturer, scientist, cannot discharge public duties without incurring a financial loss. The effect must be to fill of public life with an inferior quality of brains, and to strengthen those attractions which public positions have for an inferior brand of character.

In an emergency any good man will serve his country for nothing; but it is not claimed that any emergency exists. There is no reason why this country should not pay members of Congress twenty thousand dollars a year, if that were the value of the best service. As matters now stand, Congress presents attractions for two classes of men, rich nobodies and unemployed adventurers. All things considered, it does not really attract any others. The terms are short. A single term may ruin a small business or professional practice by the neglect of such calling which attendance upon Congress requires. If a man is settled in a growing business, the term in Congress will probably damage his interests; if he is re-elected, he obtains that popular favor at a farther cost in election expenses. One of the most honorable men in public life—Senator Cullom, of Illinois, recently said: "I have been in state or national service twenty-four years. I was worth seventy-five thousand dollars when I began this work. I am worth nothing now." He has served two terms as Governor of his state, four terms in the House of Representatives, and has been several years a United States senator.

It has attracted attention that rich United States senators are increasing, and the manner of their election is officially investigated without definite results, except a strengthened impression that money is sometimes poured out like water to elect a rich man of no political experience over a statesman of long service and eminent worth. The rule which tends to prevail in congressional elections, tends to prevail also in state legislatures. The first men of the counties do not seek to serve, and would not easily be induced to serve. The result is a serious moral and intellectual degradation of the character of the bodies which choose United States senators. It is not easy to point out remedies for the evil. The most obvious thing is that the general public must elevate its views before the down-hill movement can be arrested. The mere increase of emoluments would probably be of only temporary use. The deeper evil would remain—that a dangerous political indifference pervades the country. We are not sufficiently anxious to be well served, nor sufficiently aware of the tendencies of the times. Money will not buy patriotic service; but the refusal to render a just reward will practically bar out the highest talents. We need a loftier patriotism, a purer public atmosphere, a more conscientious citizenship. We shall not get it under leaders selected from lower levels of ability and character. Public life is always in danger of being poisoned by immoral influences. In a country and age such as ours, this danger rises into appalling nearness under a system of rewards which were once sufficient, but have ceased to make any approach to adequacy—a system which deprives Congress of genius and experience, and supplies it with a crowd of members who serve but a short time or remain in service by marketing the influence of their position, if not their votes. We ought to wake up to facts of this nature. Let us not be misunderstood. The country is rich in great and noble men who adorn public life. It would be invidious to name a few

when
CHAUT
useful
been
the ex
great s
are to

The
and di
well-g
except
branch
are the
felicita
govern
reputa
master
politic
country
numbe
The T
threate
The re
them.
rogues
shocke
alderm
earthqu
Wha
on our
its city
citizens
of New
men to
but the

SUMM
The na
March
6.—10.0
strike.
U. S. S
Flint of
Oregon
Tucker
croft, w
mander
—Senat
Utah re
by whi
issued t
Edmun
Senate.

The p
for its
promin
died sin
dricks,

when a full list would fill more than one page of THE CHAUTAUQUAN. In fact, to this present time, ability and usefulness have characterized our public men—that has been the rule, and inefficiency and dishonesty have been the exceptions. But we are asking, in changed times, too great sacrifices of our national servants, and the tendencies are towards weakening the service.

CORRUPT CITY GOVERNMENTS.

The American public has often to digest some unsavory and disgusting experience in municipal government. A well-governed, honestly-managed city government is the exception when it ought to be the rule. In every other branch of public service, cleanliness, integrity, and efficiency, are the rule. The exceptions are often shocking; but we felicitate ourselves that as yet we have good judges, honest government clerks, decent officers of the army and navy, reputable if not eminent congressmen, and faithful post-masters. The city council is our most defective piece of political machinery. The city of New York leads the country in the disreputableness of its aldermen and the number, variety, and magnitude of its jobs and thieveries. The Tweed scandals are not forgotten; but new scandals threaten to obscure the infamy of that gigantic disgrace. The recent disclosures have a singular atmosphere about them. Nobody doubts the frauds; "will they catch the rogues?" is the only question. The public cannot be shocked by any discovery; but the knowledge that the aldermen are all honest men would have the effect of an earthquake.

What is the trouble? The plain fact is that the first city on our continent, and the third in the world, does not choose its city council from among the thousands of its eminent citizens. Rich in character, genius, worth, ability, the city of New York does not so much as dream of electing its best men to administer its affairs. This would be bad enough; but there is worse in the case. New York does not even

choose honest and reputable citizens for councilmen. The men chosen have usually no character or standing. They get the positions by arts of combinations which succeed because good citizens neglect to combine against bad citizens. The result is that the city councilmen sell for their own profit whatever they can lay their hands on; and though it is unlawful, the crime so commonly escapes punishment that not it, but detection and punishments cause wonder. It cannot last so; how will the evil be cured? Not by occasional scenes of retribution, but by a general rule of retribution.

The subject is of large moment. This is becoming a nation of cities. We must learn how to administer them. One experiment has not been tried, and it is easily tried. Let candidates for city councils be selected (outside of party caucuses) from among the first merchants, lawyers, and bankers of the city, and let the voters have a chance to support the kind of men who used to be chosen when the title *alderman* meant an eminent, worthy, and honorable man. The tickets might be defeated once or twice; but a resolute and persistent effort to elevate the office by filling it with a first-class man, would in the end revolutionize city affairs, and make that part of public administration a model for all other sections of administration. The remedy is one which may be easily tried. It could not fail if it were faithfully tried. This is a case in which eminent citizens may be reasonably asked to sacrifice their ease and their business to the public welfare. The restoration of the city council to its ancient dignity would make membership in it a sufficient honor to compensate for all necessary sacrifices. Such a council would cover the city with a moral splendor which would enable its citizens to take pride in it, and would remove the cloud of shame which has settled upon the very name of city government. Some such remedy seems to us the only means of salvation for the country. It is in the corrupted fountains of the cities that our election frauds are spawned. We cannot be clean and safe anywhere until we have swept and garnished the city council chambers.

EDITOR'S NOTE-BOOK.

SUMMARY OF IMPORTANT HOME NEWS FOR MARCH, 1886. The national debt reduced during February \$2,702,153.31. March 5.—Blair Educational Bill passed the Senate. March 6.—10,000 Knights of Labor in the Southwest ordered to strike. March 8.—10,000 coal miners in the East strike; U. S. Senator John P. Miller dies. March 13.—Dr. Austin Flint of New York dies. March 14.—The Cunard steamer *Oregon* sunk. No lives lost. March 15.—Deaths of Prof. Tuckerman, noted botanist of Amherst College, Mrs. Bancroft, wife of the historian, and Capt. J. I. Waddell, commander of the confederate cruiser *Shenandoah*. March 17.—Senate passes Electoral Count Bill; Governor Murray of Utah resigns; ten negroes killed and three fatally wounded by white men at Carrollton, Miss. March 26.—Manifesto issued to Knights of Labor by Master Workman Powderly; Edmunds resolutions on suppressed papers adopted by Senate.

The present season in Washington will be remembered for its painfully long death roll. Twelve or more persons prominently connected with Congress or society have died since the opening of the session. Vice-President Hendricks, Mrs. and Miss Bayard, Senator Miller, several repre-

sentatives, Mrs. Joseph Hawly, Mrs. Brewster, and Mrs. Bancroft are the most prominent.

The meeting of the Mormon women of Salt Lake City to protest against the agitation to overthrow polygamy is one of the most pitiable spectacles of the times. If voluntary, and grave doubts are expressed about its being so, it is only an argument of doubled force against the institution. A habit of life which will lower a woman's nature to the point where she will plead publicly for her own degradation, is certainly one of the greatest possible enemies of public morality.

When the foreigners who are disgracing America in their war against the Chinese in California, will produce a record as honorable as the following, we shall be willing to give ear to their protestations:—

"I have done business with the Chinese perhaps to the amount of several millions of dollars. I have never had a single one of them fail to live up to his contracts. I never lost a dollar by them in all my business engagements with them, though we commonly accepted a Chinaman's word as good for a cargo of merchandise, while a written contract was demanded of white men."—Former manager of San Francisco Merchant's Exchange.

"I never found a case of theft among them. They are a very

steady people. I have never seen a drunken Chinaman in my life"—An employer of three hundred Chinese operatives.

"Their frugal life gives them more immunity from disease. They eat only what is necessary to live upon. They eat to live, and do not live to eat. They are clean in their habits, and they drink no whisky. I have never seen a drunken Chinaman in my life. They consequently obtain a better resisting power to the attack of disease."—Dr. A. B. Stout, member of State Board of Health.

On March 5 the Senate passed the Blair Educational Bill. The House Committee on Education postponed the consideration of the bill until the third Friday in April. We trust that this does not mean that the bill is to be smothered in committee. It means too much to the future of the country to be lost. The dollar spent in education will come back more speedily than any other which Congress appropriates. Let us have the Educational Bill.

The Bureau of Education did a good thing when it published the recent pamphlet on Education in Japan. It is well for Americans to have frequent reminders of the fact that there are nations on earth that do some things a great deal better than we do. The official consideration paid to education in Japan is much greater than in America. The minister of education is one of the ten members of the Japanese privy council, while here the struggling Bureau of Education is scarcely recognized as a member of the governmental family.

A valuable phase of the Japanese plan is to send teachers abroad to study. Twenty-two are now in different countries. One of the latest to come to us is a lady from the University at Tokio, who enters the Salem (Mass.) Normal School to study methods. She is also instructed to travel, and visit all peculiarly American institutions.

A constituency is a good thing for a man to have, especially if he be a congressman. But it sometimes asks undignified things of him. For instance a Western senator was obliged by his support to introduce into the Senate, the other day, a bill "to abolish the presidency."

A large item in the expenses of the present Congress will be congressional funerals. Four have already occurred, the aggregate cost being \$20,000. It is customary to print a book of eulogies in honor of each member that dies, and the cost of these have been \$27,000. This includes 31,000 copies of the eulogies over Vice-President Hendricks. Add to this the expense of eight days' adjournment—Congress costs us \$16,000 a day—and we have a bill that more than one supporter of the nation will wince over. And has he not the right to complain?

The steamship *Oregon* from Liverpool was run into on the morning of March 14, by an unknown schooner, now supposed to be the *Charles H. Morse*. The steamer was but fifteen miles from the American shore at the time of the collision. Her crew and passengers were saved, but in less than nine hours she sank. Two suggestive sights are reported from the wreck: the frantic efforts of the firemen commonly supposed to be the hardest and coolest of men to get to the boats, and the self-control and bravery of the women. Muscle does not make courage.

A letter went into the Note-Book this month on account of the title following the lady-writer's name. The letters are D. D. S. It is another proof that the professions are

open to women, if they have the wish and will to take possession of them. Already women dentists are not uncommon in Germany, and in several cities of the United States this profession has representatives earning comfortable livelihoods.

A pretty story comes to us from St. Paul, Minnesota. The ice palace of last winter was a marvel and delight, particularly to the children. One little fellow became so enamored of its beauties that he was heard to pray one night, after a visit to it, that God would not let him think the ice palace was prettier than Heaven.

The practical hint for the opening spring comes from a member of the Chautauqua Town and Country Club: "For some time I have been in the habit of taking long walks out into the country, and before joining the C. T. C. C. often wished I was familiar with some study that could be put into practice while on these walks. The study of the weather is exactly what I want. Wherever and whenever I go there is always something new to see and study. When a person has taken observations for a while there is so much more to see. It is the most pleasant way of studying that I ever tried."

A great or influential man, if wise, compels his sons, and sons-in-law, to win their own laurels. So Mr. Gladstone believes and acts. He was asked recently to sanction the appointment of his own son-in-law to a rectorship in the Church of England. The young man had not been long in orders and the premier refused, preferring that he should secure his position on his own merits.

During ten days of the month of March there was carried on in New York City the sale of the enormous collection of pictures, bric-a-brac, and books belonging to the late Mrs. Morgan. The total receipts of the sale were a million and a quarter of dollars. A vase of Chinese ware of curious pink tint, commonly called peach-blow, brought eighteen thousand dollars. Where such collections are made in the interest of neither science nor art, but merely for the sake of possession they look like immense and useless burdens. Think of the wear and tear in caring for them.

A woman with at least one very interesting episode in her life died at Scituate, Mass., on March 17. Her name was Abigail Bates. She is one of the two women who in the war of 1812, when the British forces attempted to enter New York Harbor, concealed themselves in the bushes, and by vigorously playing on fife and drum frightened away the enemy giving them the impression that a large force was waiting to receive them.

Must we put aside our hope of pure Anglo-Saxon to the day of millenium when all good things will come? A glance at a page of the Note-Book, the work of a half-hour with our morning paper, makes us believe so. The first news item is of an "inebriated individual," the book reviewer praises certain "dainty booklets," an advertisement calls attention to an "élite event," and a correspondent from the South tells how the "flowering trees may be seen in a perfect galaxy of beauty" and that he went on a "recherché drive."

Among the prominent visitors at the Florida Chautauqua may be mentioned the names of Hon. E. A. Perry, Governor of Florida; Hon. Gustavus J. Orr, Commissioner of Educa-

tion for Georgia; Prof. B. G. Northrup, LL.D., of Conn.; Dr. Edward Brooks of Philadelphia, President of the National School of Oratory; Hon. A. J. Russell, State Superintendent of Instruction for Florida; Hon. Solomon Palmer, State Superintendent of Instruction for Alabama; Bishop W. F. Mallalieu, D. D., of New Orleans; the Rev. T. T. Ealin, D.D., of Louisville, Ky.; Dr. S. G. Smith, of St. Paul, Minn.; Dr. Arthur T. Pierson, of Philadelphia; Judge A. E. Maxwell, of Pensacola; the Rev. John Dewitt Miller, Wallace Bruce, Esq., Hon. Lewis Miller, of Akron, Ohio; Dr. O. P. Fitzgerald, Editor of the Nashville *Christian Advocate*; Dr. T. C. Carter, Editor of the *Methodist Advocate*; the Rev. R. M. Hatfield, D.D., of Chicago, Ill.; Dean A. A. Wright, of Boston; Mr. Leon Vincent, Prof. R. S. Holmes.

During the month of March there was no name more prominent in the United States than that of Terence V. Powderly, general Master Workman of the Knights of Labor. Mr. Powderly is thirty-seven years old and his home is at Scranton, Pa., of which town he has been several times mayor. He learned the trade of a machinist and supplemented it by serious study. He has been six times elected to the office he now holds, since the organization of the order in 1869. The membership he represents is upwards of five hundred thousand.

The great strike in the Southwest has given the country a decided impression of the wisdom and good sense of the policy of Master Workman Powderly. From the first he strove to arbitrate the matter. His manifesto issued to the Workmen counseled patience in all cases,

showed the folly of strikes and boycotts before arbitration, urged the Knights to remember their watch-words, Organization, Agitation, Education. If the Knights of Labor submit to the policy which this circular sets forth the sympathy of the country is theirs, and victory over injustice will be theirs at no distant day.

The difficult reading of the C. L. S. C. year is finished in May. June brings a lighter line and an opportunity for a review preparatory to filling out the memoranda. It is the home-stretch that readers are about to enter on, and that period more often than not decides the race. Members of the Class of '86, who expect to take their diplomas in August, should be particularly careful to fill out their papers as early as possible and return them to the Plainfield Office. Prompt work on the part of readers will make the work easier at the Office, and will give more opportunity to all to prepare for what we hope will be the biggest C. L. S. C. Day yet,—the Commencement of 1886.

A valuable help has been given to the cause of industrial training for children, by the Children's Industrial Exhibition held in New York early in April. The display proved that children can learn to use their hands skillfully while in school, that the training does not have the effect of an extra study but is rather a recreation, that taste grows rapidly with dexterity, and that the elements of a skilled workman can be developed in each child. The question is whether we shall withhold from our children the valuable tools they might each possess if we would give the matter a little of our money and considerable of our "push."

C. L. S. C. NOTES ON REQUIRED READINGS FOR MAY.

A STUDY IN HUMAN NATURE.

P. 7. "Lord Beaconsfield." Benjamin Disraeli, dīz-rā'el-e. (1805-1881). An English statesman and author. He was a successful candidate for Parliament in 1837. His maiden speech was a sad failure; he was hissed down, but before yielding the floor said as if under a prophetic influence, "I shall sit down now; but the time will come when you will hear me." In 1839 his popularity began, and from that time people were eager to hear him. His debates were marked by a strong spirit of invective and sarcasm. He was a violent opposer of all free-trade measures, a strong advocate of electoral reform, and caused much trouble by his efforts to gain admission for the Jews, from which people he was descended, into the House of Commons. He was twice prime minister, holding the office less than a year in 1868, and the second term from 1874 to 1880. He published several novels among which were "Vivian Grey" and "Lothair." In 1877 he was raised to the peerage as earl of Beaconsfield.

P. 11. "Thomas Arnold." (1795-1842). An English historian and teacher of great renown. In 1828 he became master of the Rugby school, where during the following fourteen years he put into practice those principles of teaching which have rendered his name famous. His principal literary work is a "History of Rome."

P. 19. "Rubinstein," Anton, roo'bin-stine. (1830-). A Russian musician of Jewish descent but educated in the Christian belief. His fame as a pianist is world-wide, and he has no superior. He received his first lessons from his mother who was a fine musician. At the age of nine years he gave his first concert in Moscow, which proved very successful. At the age of sixteen he began his professional musical career. His compositions are numerous and of various forms, comprising symphonies, oratorios, and operas.

"John Carter." (1815-1850). An English silk-weaver. His

most celebrated picture is the Rat-Catcher and his Dogs, which has been much studied by leading artists.

P. 25. "Berkeley," George. (1684-1753). An English philosopher and bishop. The work in which he advanced this idea "that there is no external world" is a remarkable one called "The Principles of Human Knowledge." He wished to establish in America a college for the purpose of converting the Indians, and published a book in order to assist in this undertaking, called "A Proposal for Converting the Savage Americans to Christianity." He himself came to Rhode Island, where with his young wife he lived two years, but was then obliged to abandon his school for the want of funds. He returned to Oxford where he died.

P. 28. "Campbell," Thomas. (1777-1844). An English poet. When but twenty-two years of age he wrote "The Pleasures of Hope," a poem which met with as great success as any ever written in the English language. He wrote several other productions which possess great beauty and merit; among which are "Gertrude of Wyoming," "O'Connor's Child," and "The Battle of the Baltic." He also published several biographies.

P. 32. "Stevenson," Robert. (1772-1850). A Scottish engineer. In 1807 he began the construction of the noted Bell Rock Light-house, off the east coast of Scotland, which required nearly four years for building. He built besides this one, more than twenty other light-houses, and was engaged on other important works in both Scotland and England. He is said to have first suggested the use of malleable iron instead of cast-iron for rails.

"Von Moltke," Helmuth Karl Bernhard. (1800-). A German count and general, a great strategist. In 1858 he was made chief of the staff of the whole army. He was commander of the Prussian forces at the great battle of Sadowa, or, as it is frequently called, Königgratz, in which the Prussian loss was

ten thousand, while that of the Austrian was four hundred thousand. Such talent for generalship soon won for him a world-wide reputation. Von Moltke is highly educated and is thoroughly acquainted with several languages, but as he is not a talkative person it has been epigrammatically said of him that he is silent in seven languages.

P. 33. "Adam Bede." The character from whom George Eliot's novel, "Adam Bede" takes its name.

P. 35. "Gregory the Great." (550-604). He was descended from a wealthy patrician family, and had received all the advantages which such a position could command. While still young, however, he withdrew from the pleasures of the world and chose the life of a monk. It was he who, seeing one day some English slaves in the Roman market-place, exclaimed, "They would be angels rather than Angles were they only Christians." From that time he cherished the desire of converting England to the Christian faith, and using every effort to accomplish this result, succeeded. In 590 he was consecrated as pope in St. Peter's. He was the author of several religious works.

"William the Silent." (1533-1584). William of Nassau, prince of Orange, the king of the Netherlands. He was called "the Silent" from the fact that when the French King, Henry II., revealed to him his plan for exterminating the Protestants, he gave no signs whatever of the emotions surging within him. He spent his life in aiding his people to secure political and religious freedom. He broke the power of the Spanish Inquisition in the Netherlands, and founded the strong Dutch republic by the union of seven Protestant provinces, and was chosen stadtholder (chief magistrate). A professed Catholic at the beginning of his career, feelings of humanity prompted him to espouse the Protestant cause whose devoted adherent he soon became. He was assassinated in 1584 by a Catholic. (See Motley's "Dutch Republic.")

P. 39. "Luther" burning "the pope's bull." Pope Leo X. issued "a bull condemning forty-one propositions which had been selected from the works of Luther, and directed the bishops to search diligently for the writings in which those errors were contained, and to have them publicly burned. Luther resolved to anticipate the blow, and at the same time to render the breach between himself and Rome forever impassable. Attended by a crowd of doctors, professors, and students, he proceeded to a spot fixed on for the purpose, without the walls of Wittenberg, near the east gate, and there burned before the assembled multitude the bull with the accompanying decretals and canons relating to the pope's supreme authority."—Lippincott's "Biographical Dictionary."

"The Tower of Antonia." "The Temple possessed besides its splendor all the strength of a fortress; but just north of it rose a stronghold more formidable, the Antonia, named for

Mark Antony, who had been a century before a redoubtable figure in all this region. The Antonia stood upon an elevated crag, of which the sides were faced with smooth stones and the top surmounted by a wall enclosing a great tower or keep of the height of sixty feet. Turrets stood upon the corners of this, one rising to a height of more than a hundred feet which commanded a view of the whole interior of the Temple. The fortress comprehended spacious apartments, courts, and camping grounds. During the Roman occupation, it was always garrisoned by a legion, who, by convenient passages, could march forth into the Temple or the city, if it were the governor's will."—*"The Story of the Jews."* By James K. Hosmer.

P. 42. "Thoreau," Henry David. (1817-1862). An American author and naturalist. He graduated from Harvard in 1837. He was a fine classical and oriental scholar. He had no profession, never married, never went to church, never cast a vote, and never paid any state tax. For two years he lived in complete retirement as a hermit in a rude house on the shore of Walden Pond, near Concord. Emerson and Hawthorne both had great friendship for him. He was the author of several books in which, as Emerson says, "he dedicated his genius with such entire love to the fields, hills, and waters of his native town, that he made them known and interesting to all reading Americans and to people over the sea."

P. 43. "Aaron Burr." (1756-1836). An American politician. He served as an officer in the Revolutionary War, being raised to the rank of lieutenant-colonel. In 1800 Jefferson and Burr were both candidates for the presidency, and both received the same number of electoral votes. A long contest followed, and it was not until the thirty-sixth ballot had been cast that the majority declared for Jefferson. Burr in a few years after this time lost his political influence to a great degree on account of killing, in a duel, Alexander Hamilton. After this he undertook some wild project in the Southwest, with what real intention was never found out. It was thought his object was to found a new government. President Jefferson issued a proclamation against him, and in 1807 he was tried on the charge of treason, at Richmond. The charge could not be proved, and he was acquitted. He then went to Europe for a few years, after which he settled down to the practice of law in New York.

P. 51. "Professor Huxley," Thomas Henry. F. R. S. (1825—). An English naturalist. In 1845 he graduated from the University of London. He made a four years voyage round the world, during which he devoted his time mostly to the study of the natural history of the sea. In 1854 he accepted the position of professor of paleontology in the School of Mines, and also was made professor of physiology at the Royal Institution. He has written many books on natural history, and has probably done as much as any living person to advance the science of zoölogy.

NOTES ON REQUIRED READING IN "THE CHAUTAUQUAN."

HOW TO LIVE.

1. "Mr. Micawber." A character in Dicken's "David Copperfield," who was noted for his improvidence, his ambitious style, and his bright hopes for the future in which he was always expecting "something to turn up" for his advantage.

2. "Franklin," Benjamin. (1706-1790). An American philosopher and statesman. He was the fifteenth in a family of seventeen. His father was a tallow-chandler in Boston. Young Franklin at ten years of age was bound out to his brother James who was a printer. Here he had a fine opportunity to gratify his great love for reading, and would frequently sit up through the whole night poring over the pages of a book. At the age of seventeen he went to Philadelphia, and shortly after set up in business for himself as a printer. He became the editor of *The Pennsylvania Gazette*, and soon commenced the publication of *Poor Richard's Almanac*, which won great popularity. He was the founder of the University of Pennsylvania and the American Philosophical Society. He rose rapidly in public favor; was

made clerk of the General Assembly of Pennsylvania, postmaster of Philadelphia, and was sent as an agent to England when difficulties arose between the province and the proprietaries, to petition the king to take full control of the affairs in Pennsylvania. His celebrated discovery of the identity of lightning with electricity, by means of a kite and a brass key won for him immortal fame. He was one of the committee of five selected to prepare the Declaration of Independence; and to his negotiations at Paris, whither he was sent as United States Ambassador in 1776, is due the treaty of alliance between France and the United States. He was a member of the convention which met in 1787 to form the Constitution. It is worthy of notice that in this convention he introduced a motion for daily prayers, saying, "I have lived a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?" Franklin died in Philadelphia, leaving a son who was governor

of New Jersey, and a daughter Mrs. Bache. His wife had died several years before. His autobiography is one of the most interesting books of its kind ever written.

3. "Dr. Palfrey," John Gorham. (1796-1881). An American divine and historian. A graduate of Harvard, he was appointed professor of sacred literature in his *Alma Mater*. In 1836 he became editor of the *North American Review*. He was the author of a number of works, chiefly historical, among which was "A History of New England from the Discovery by Europeans to the Revolution of the Seventeenth Century."

4. "Queechy." A novel written by Susan Warner, the author of "The Wide, Wide World."

5. "Starr King," Thomas. (1824-1864). An American Unitarian divine. He was a pastor in Boston for a number of years, and in 1860 assumed the charge of a church in San Francisco. He won a high reputation as a writer and a lecturer.

PHYSICAL GEOGRAPHY.

1. "Tundra." A dreary, treeless region of frozen plains and swamps, partly covered with a moss on which the reindeer feed, and bearing a scanty vegetation of low shrubs. During the whole year the soil is frozen to the depth of hundreds of feet, only thawing in the extremely hot, short summers, from four to six feet beneath the surface.

2. "Isotherms," i'so-therms. The word is derived from two Greek words, meaning equal and heat. They are imaginary lines passing through places having the same mean annual temperature.

3. "Tif-lis'." A government of Asiatic Russia in Transcaucasia. Situated between the Black and Caspian Seas, and the Caucasus and Armenian mountains.

4. "Föhn." The German name given to a humid south wind on the lakes of Switzerland.

5. "Sirocco." A parching wind from Northern Africa which sweeps over Southern Europe, producing extreme languor and mental debility.

6. "Khamzin." This is the Arabic word for fifty. It is used as the name of a wind which blows in Egypt for fifty days, from the end of April to the summer solstice or the inundation of the Nile.

7. The relapse of the Afghans and Turkomans into their former state of barbarism after the power of the Moslems was weakened in their lands, is a strikingly noticeable fact. In the tenth century a powerful Persian family known as the Samanides, followers of Mohammed, founded a dynasty in Afghanistan and Turkestan, which became greatly celebrated, and which held complete control of these countries for over two centuries, and made rapid strides in civilization. This has always been looked upon as the most glorious era in their history. After its decline there followed centuries of confusion, and even down to the present time the inhabitants remain fierce, warlike tribes without any settled, definite forms of government.

8. "Columella," Lucius Junius Moderatus. A Roman writer who lived about the middle of the first century, A. D. He left one of the most valuable works on agriculture that have been handed down from antiquity. The treatise is called *De Re Rustica*. He also wrote a work on trees, (*De Arboribus*). Pliny says that he also wrote concerning ancient sacrifices for obtaining fruits, but this has been lost.

9. "Cerasus," ser'a-sus. The Latin, or botanical, name applied to the cherry-tree, is derived from this place. Lucullus was a Roman general who lived in the first century, B. C. He introduced these trees into Italy during the Mithradatic war, about 70, B. C.; and about one hundred twenty years later they were carried into Britain.

10. "Ritter," Karl. (1779-1859). An eminent German geographer. After traveling extensively on the continent of Europe he accepted the chair of history at Frankfort-on-the-Main. He was the author of several works on history, geography, travels, and science.

E-may

PHILOSOPHY MADE SIMPLE.

1. "Cuvier," George Leopold Chretien Frederic Dagobert, Baron. (1769-1832). A distinguished French philosopher, statesman, and writer, and one of the greatest naturalists of modern times. While yet a young child he found his greatest pleasure in copying and coloring the figures of animals in Buffon's works. He was chosen professor of natural history in Paris, and in 1795 was appointed assistant professor of comparative anatomy in the Museum of Natural History. In 1802 he was made secretary of the Academy of Sciences, and in 1808, councillor of the Imperial University, and during several successive years presided over commissions whose duty it was to visit and organize academies or colleges in Italy, Holland, and other countries. Napoleon appointed him councillor of state in 1814. A history of his works in the field of natural history would be a history of that science during the first half of the nineteenth century. He is called the founder of comparative anatomy. Possessed of a small portion of a bone, he was able to make a complete restoration of a fossil animal. He made great improvements in the science of geology. "By universal consent he is regarded as one of the best of men, most brilliant of writers, soundest of thinkers, most far-sighted of philosophers, purest of statesmen, and greatest of naturalists."

2. "Lyell," Sir Charles. (1797-1875). A British geologist of high repute, and the author of many works on this science. Among his writings was "The Geological Evidences of the Antiquity of Man," which attracted great attention. At first he opposed Darwin's theory of development, but afterwards changed his views and adopted as his own this belief.

3. "Agassiz." See C. L. S. C. Notes in THE CHAUTAUQUAN for March.

4. "Darwin," Charles. (1809-1882). A renowned English naturalist and geologist. He made a five years voyage of exploration, 1831-1836, and wrote his observations in a work entitled "Voyage of a Naturalist around the World." "The Origin of Species by Means of Natural Selection," was a book which drew the attention of the whole educated world. His views of development expressed in this work, at first met with general opposition, but modifications of his theories are now held by many scientists.

INTERNATIONAL LAW.

1. "Duc d'Enghien," Louis Antoine Henri de Bourbon. (1772-1804). A French prince. "He was the son of the duke of Bourbon, and related to the royal family. He emigrated in 1789, and after traveling a few years entered the army under his grandfather, the prince of Condé and fought bravely against the republic from 1793 until 1801, when the army was disbanded. He then retired to Ettenheim, in Baden, where he was arrested, though on neutral territory, in 1804, on suspicion of conspiracy, and taken to the castle of Vincennes, near Paris. After a hurried trial before a military tribunal he was sentenced and shot in March, 1804. This deed excited general and deep indignation against Bonaparte, and is commonly regarded as one of the worst crimes by which his memory is stained."—*Lippincott's Biographical Dictionary*.

2. "Chancellor Kent," James. (1763-1847). An eminent American Jurist. He graduated at Yale College and commenced the practice of law in Poughkeepsie. In 1793 he removed to New York City. In 1798 he was appointed judge of the Supreme Court in that city, and in 1804 was made chief justice. He was afterwards professor of law, and chancellor in Columbia College. His "Commentaries on American Law" is a standard work of great authority.

MATHEMATICS.

1. "Lagrange," Joseph Louis, lä gronzh. (1736-1813). One of the most distinguished geometers of modern times. At the age of nineteen he was chosen professor of mathematics in the college at Turin. In 1766 he was made director of the Berlin

Academy of Sciences: Mirabeau persuaded him, in 1787 to remove to Paris, and his was the first name in the list of members of the Institute which Napoleon founded in 1795. In mathematical and scientific inventions, discoveries, and writings, his name ranks high.

2. "Fourier," Jean Baptiste Joseph, Baron. (1768-1830). A celebrated French mathematician. His greatest literary work was the "Analytical Theory of Heat."

3. "Laplace," Pierre Simon. (1749-1827). One of the most noted astronomers and mathematicians. His father was a French peasant. The son early displayed such mathematical talent as to win for himself the influence of powerful men who helped him in many ways in his studies. He published several important works, and held many high, responsible positions. "He shares the honor of proving the stability of the planetary system with Lagrange, than whom he has attained a higher celebrity by ranging over a wider field of discovery. One of his last expressions was, 'What we know is but little; that which we do not know is immense.'"

4. "Leverrier," Urbain Jean Joseph, leh-vā're-ā. (1811-1877). A great French astronomer. He conceived the cause of the perturbations of the orbit of Uranus to be another planet. He carefully studied out what must be its orbit, its mass, and position, and published his calculations in June, 1846. September of that year Galle discovered the planet, which was named Neptune. In 1853 Leverrier was made director of the Imperial Observatory.

5. "Dr. Galle," Johann Gottfried, gal'leh. (1812-). A German astronomer; the first who observed the planet Neptune.

6. "Leibnitz," Gottfried Wilhelm, Von, Baron, lib'nits. (1646-1716). A German philosopher and mathematician, and a universal genius. He was a great writer, and the founder of the celebrated theory of optimism—"that among all possible plans of creation the Almighty has chosen the best, the one which combines the greatest variety with the greatest order."

7. "Sir William Hamilton." See C. L. S. C. Notes in THE CHAUTAUQUAN for April.

MORAL PHILOSOPHY.

1. "Bishop Butler," Joseph. (1692-1752). An eminent English writer. His most renowned work was "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." Lord Brougham says of this work, "It is the most

argumentative and philosophical defense of Christianity ever submitted to the world."

2. "Descartes." See C. L. S. C. Notes in THE CHAUTAUQUAN for March.

3. "Thomas Hobbes." (1588-1679). An eminent English philosopher and author. His admirable style of writing added greatly to his fame. MacIntosh says, "His little tract on 'Human Nature' has scarcely an ambiguous or needless word. Perhaps no writer of any age or nation, on subjects so abstruse, has manifested an equal power of engraving his thoughts on the mind of his readers."

4. "John Locke." See C. L. S. C. Notes in THE CHAUTAUQUAN for March.

5. "Hume," David. (1711-1776). A Scottish historian and philosopher. His "History of England" beginning with the House of Stuart and closing with the House of Tudor is his most celebrated work. All of his writings are tinged with skepticism.

6. "Thomas Reid." (1710-1796). A Scottish divine and a distinguished philosopher. One of his books, "Inquiry into the Human Mind," was written with a view of neutralizing the skeptical doctrines advanced by Hume.

7. "Kant." See C. L. S. C. Notes in THE CHAUTAUQUAN for April.

8. "Hegel," George William Friedrich, hā'gel. (1770-1831.) A noted German philosopher. Dr. Hedge says, "Hegel's system has produced a profound impression upon the German mind. It is reputed to be the most comprehensive and analytic of pantheistic schemes. Its author and some of his disciples have asserted that it is the same system, in the form of philosophy, which Christianity gives us in the form of faith. But its present position is that of hostility to Christianity."

9. "Herbert Spencer." See C. L. S. C. Notes in THE CHAUTAUQUAN for March.

10. "Mr. Charles Darwin." See Notes in the present number.

11. "James Mill." (1773-1836). A British historian, born in Scotland. His chief work was the "History of British India," which well merited all the eulogiums bestowed upon it.

12. "John Stewart Mill." Son of the above. For further reference see Notes in THE CHAUTAUQUAN for January and April.

13. "Prof. James," Alexander. (1818-). A Scottish writer. Since 1880 he has been professor of logic in the University of Aberdeen. He has written several treatises on logic, psychology, and kindred subjects.

TALK ABOUT BOOKS.

The story of the Chautauqua Movement* is written, this story whose outlines are already so well-known to the great number of Chautauqua's sons and daughters. But as children always gather with greatest delight to hear told over again the story they know best, so will thousands of hands reach out eagerly for this book. It is a complete work. From the inception of the "Chautauqua Idea" to its present grand realization, all its history is given. Comparing it as it now stands with all its multiform departments, to a banyan tree with its forest of trunks all springing from the original stock, each taking root as an individual, and yet all uniting in one grand whole, forms one of those beautiful and effective similes which Dr. Vincent knows so well how to employ. With characteristic frankness the Chancellor places himself face to face with the critics, and surely must at least convince them that the weapon they use is "a double-edged one cutting both ways," the one who uses it as well as the one at whom it is aimed. His answer to the charge of "superficiality" is such as must forever silence that cry. The introduction by President Miller adds greatly to the value of the work.

"What is *Autobiography*? What biography ought to be?" This entry made in Longfellow's journal gives the key to the processes by which the public has come into possession of so valuable a work as this "Life"† of the great poet. With loving hand and artist's skill has Mr. Samuel Longfellow prepared this work which is as a highly finished map clearly tracing all his brother's "footsteps" so indelibly impressed upon "the sands of time." No book has ever been more eagerly awaited, and none could more fully satisfy. Back

*The Chautauqua Movement. By John H. Vincent. With an Introduction by Lewis Miller. Boston: Chautauqua Press.

†Life of Henry Wadsworth Longfellow. Edited by Samuel Longfellow. Boston: Ticknor and Company. 1886. Price, \$6.00.

into his childhood's days, noting all the influences surrounding him and which tended to give bent to his career, the careful searcher goes; and then he leaves Longfellow's "journal" and his correspondence to tell almost entirely the story of his life after that time. And so the world has in reality the autobiography of the man who strove so to order his life that his biography might be what he felt it ought to be. The work is fairly an epigrammatic history of the age, all leading events being noted and commented upon. The reader feels as if having attended a great reception at which all the eminent men and women of the times were present. And then what great stores of information regarding the literature of all ages can be gathered, as one sits an invisible guest "By the Fireside" while the poet and his wife read together during those happy evenings, and hears his opinion of what is read. A short extract from the "journal" shows the poet's longings to reach his high ideal: "Felt more than ever to-day the difference between my ideal home-world of Poetry, and the outer, actual, tangible Prose world. When I go out of the precincts of my study, down the village street to college, how the scaffoldings about the Palace of Song come rattling and clattering down." The thanks of the reading world are due the author for this work.

A literary task of unusual magnitude has been undertaken by the children of William Lloyd Garrison*. It is the editing of his life as told in the copious letters and printed articles which he left. The extraordinary activity of Mr. Garrison's pen, and the fact that he was even more a man of action than of thought, resulted in a great mass of matter of value. Very little which he wrote or did but was essential to the final result. The settings of his life are such as to make

*William Lloyd Garrison. 1305-1879. The Story of His Life. Told by His Children. Volume I. 1805-1835, Volume II. 1835-1840. New York: The Century Co. 1885. Price, \$5.00.

necessary in a complete biography a great deal of history pertaining to other people. Many men and women were associated with him in his long and stirring life. His story cannot be told without telling theirs. To produce a biography which shall be a cyclopædia of the events in the anti-slavery struggle, a complete and just life of Mr. Garrison, and at the same time fully honor his associates, means close and patient toil for years. Two volumes of such a work have appeared. They come from the press of the Century Company and are in excellent style. The editing is most painstaking. No detail of any value has been suppressed. The references which have been placed on the margins for the use of specialists are numerous and exact. Perhaps to general readers the work will seem too copious, but we are sure no general reader of broad sympathies and interested in humanity, will begin without completing this long and exciting story of William Lloyd Garrison and his work for the cause of freedom.

A short study of "Outlines of Universal History" * convinces one of the value of the work. Dr. Fisher has evidently reached a higher stand-point in this special line of study than any of his predecessors, and has not only been able to gain clearer views of mankind as a whole, but has also carefully traced the links binding each event to what preceded and followed it. He has given such strong, clear, and striking descriptions of his observations as to make his pages unfold as panoramic views of the successive periods of history. Beginning with the prehistoric ages, he closes with the leading events of 1885, and in all the long route has left unnoticed no important occurrence. Dr. Vincent speaks of it as "a remarkable book deserving a place in the library of all Chautauquans." He further says, "Were it not so expensive, the counselors would decide to put in the list of required books."

A history that is not a history is something of an anomaly, and yet it is just such a paradoxical work as this that is found in Sheldon's "General History." † Numerous and clear maps are given with notes and questions, copious references to historical literature, and topical arrangements of historical materials followed by studies consisting of questions. With these helps the student must construct his own history. For a text-book no better plan could be devised. It is faulty in that it does not hold out as it began. Most meagre and inadequate outlines of modern times are given, while America is not touched upon at all.

If there is in American literature a pathetic bit of history, it is Helen Jackson's "Century of Dishonor." ‡ With the tears its pathos brings must be blushes of shame and indignation. No self-respecting American can justify in any degree the wrongs it portrays. We have abused and (more shameful still!) are continuing to abuse the people which as a nation we recognize to have a "right of occupancy" in the United States. To make a strong book it was not necessary for Mrs. Jackson to do more than quote the official reports of the War Department and of the Department of the Interior. The records of our own hands condemn us. We have preserved a story of our own dishonor. She however, added to the vast amount of facts her devotion and unselfish patience had gathered, a strong thread of history. Through these chapters the sympathy and efforts of a large number of people have been won for the Indian cause, in the five years since the first appearance of the book. The new edition adds a valuable report of the needs of the California Mission Indians. This chapter has a literary interest as "Romona" grew out of the observations made by Mrs. Jackson while preparing the report.

Two more of the books in that fine series of historical studies, "The Story of the Nations," § are now ready for the public. The difficulty in dealing with tasks of this character is to bring them within the comprehension of young people, for whom the books were to be specially prepared—a difficulty which has not been mastered in either of these cases. Prof. Hosmer, however, disarms all criticism by frankly stating in his preface his determination not to undertake it, and his reasons. Where adults could find a better concise history of the Jews than he has given, would be hard to tell. The "Story of Chaldea" § is somewhat lightened by the insertion of many legendary stories. When youthful minds grow to it they will find it a valuable work of much interest.

"American Diplomacy" ¶ is a book which meets a felt want of long standing. In all classes of society are men feeling the effects of their ignorance in regard to the practical workings of the departments of government, and slowly and through difficulties discovering the relations existing between the share which each individual is entitled to have in the management of affairs and that which he actually has. For earnest men enlightened to this degree, Dr. Schuyler's book will prove of great use. Commencing with the department of state he explains fully its duties and powers, and gives its history and present standing. Facts startling to many are published, such, for instance, as that in foreign courts United States representatives are obliged to take a subordinate position. The false idea so largely prevalent among the masses, that all who obtain a government position get a fat and easy thing, the book quickly dispels. The amount of work to be done and the heavy responsibility to be carried, are out of all proportion to the small salaries paid. That these things

should be so is a matter of reproach to the country; but until voters are educated such things will be. The puzzling consular system in all its details is clearly set forth, and all questions pertaining to commerce and navigation are fully discussed. In short, one finds here in condensed form and in clear statement a full knowledge of that which would require much seeking in many volumes and other sources, to obtain in barest outlines.

The comprehensiveness and thoroughness of the German scholar's work is again proven by Prof. Scherer's "History of German Literature." * A work is nothing in the German mind if not thorough. This quality often takes from the interest of their scholarly works. It leaves them without life, heavy and hard to digest. It has not stood in the way of Prof. Scherer. His history is bright, that is readable, from first to last, as well as broad and deep. Max Müller's name as editor is sufficient proof that readers may rest at ease as to its scholarship. The translating is not particularly happy. The space given to Goethe and Schiller seems rather out of proportion with the object of the book. A history of literature does not or should not mean elaborate literary criticisms or panegyrics on a few authors, to the exclusion of the development of particular periods. The carefully traced developments of the *Nibelungenlied* will be a satisfaction to the many admirers of this heroic poem. The rank Prof. Scherer gives to Luther's Bible as a literary power is high and, we believe, just. The appendix to the book contains an invaluable bibliography. It has been prepared with care and ability, and is emphatically the best we have ever seen on the subject.

The spirit of haste and tumult which characterizes the nineteenth century receives now and then hard criticisms from the tongue or pen of conservative readers of the signs of the times. One of the severest arraignments of this characteristic in the reading habits of the day, is found in Frederick Harrison's "Choice of Books." † Mr. Harrison's spirit grows hot within him at the amount of "chopped straw" we consume weekly, at the seekers for literary curios, at the rush for "early copies," in short, at all forms of that idle book-culture so common among even college and university bred people. His plea is for the masterpieces. He loves them and like a true lover would show their value to the world. We are afraid that the array of learning he displays in advising what to read will frighten many of the "hit-or-miss" readers to whom it is addressed. But those who will follow his advice will dwell among "high thoughts." Three fourths of the book is made up of "Other Literary Pieces" by Mr. Harrison, reprinted from English periodicals.

The field of fiction in these modern days is becoming more and more the place in which to win recruits for the army which is fighting against wrong in all its forms. This field Helen Campbell has entered, and through the pages of "Mrs. Herndon's Income" ‡ makes her urgent plea for the downtrodden. The story is a strong one and of deep interest throughout. The bright and dark sides of life are brought into close relationship and sharp contrast, but through both go intermingling the threads of sorrow and of joy, leaving the one not all sunshine nor the other all gloom. Her skill in drawing strongly individualized characters is marked. The sketch of Jerry McAuley's life and mission forms one of the most interesting and eloquent chapters.

Certainly in none of his other books has Mr. Howells' peculiar style been brought out with such exquisite finish as in "Indian Summer." § The leading characters are people in middle life, and the events transpired in Florence. Strong individuality, marvelous will power, and intense emotion are seen through such an environment of true culture and perfect self-command as finds a fitting type in that beautiful after-glow of the summer. Now and then the reader feels that a crisis is approaching, and expects to see all the subduing atmosphere blown away, and the bare and rugged outlines stand revealed. But by consummate skill the danger is averted, and only adds a deeper tint to the scene. The closing chapter is all that could be desired.

Just before Helen Jackson died she sent to her publisher the MSS. of her story "Zeph," unfinished. As her last literary work it has, of course, an interest, but it deserves reading for its own sake. "Zeph" ¶ is a story of remarkable pathos and purity. The scene is laid in a mining village of Colorado, a life with which Mrs. Jackson was familiar. The old story of a woman's devotion to a faithless husband is changed. A faithless wife and a patient husband resolved to forgive even the seventy times seven, is the first act of the story. The woman's persistent cruelty, desertion, and finally open abandonment of her home for a shameless life, throws the man into the hands of an energetic New England woman who determines that he shall live and be comfortable in spite of the sad chapter of the past. The story ends by Miss Sophy falling in love with her charge and finally marrying him. Mrs. Jackson did not complete the story and, as she wrote her publisher, the chief lesson for which she wrote it was not enforced as she designed. The lesson of outgrowing trouble and rising into a happier and more satisfactory life after the tempest of disappointment has passed over, is what she undoubtedly meant to teach in "Zeph." A particularly natural and strongly pictured portion of the book is the passionate love of Zeph's false wife for her children, and the terrible struggle through which she passes in at last giving her little

* Outlines of Universal History. By George Park Fisher, D.D., LL.D. New York: Ivison, Blakeman, Taylor & Co. Price, \$3.00.

† Studies in General History. By Mary D. Sheldon. Boston: D. C. Heath & Company. 1885.

‡ A Century of Dishonor. A sketch of the United States Government's Dealings with some of the Indian Tribes. By Helen Jackson. Boston: Roberts Brothers. 1886.

§ The Story of the Jews. By James K. Hosmer. New York: G. P. Putnam's Sons. 1886. Price, \$1.50.

§ The Story of Chaldea. By Zénaïde A. Ragozin. New York: G. P. Putnam's Sons. 1886. Price, \$1.50.

¶ American Diplomacy. By Eugene Schuyler, Ph.D., LL.D. New York: Charles Scribner's Sons. 1886. Price, \$2.50.

* A History of German Literature. By W. Scherer. Translated from the third German Edition. By Mrs. F. C. Conybeare. Edited by F. Max Müller.

† The Choice of Books and Other Literary Pieces. By Frederick Harrison. London: Macmillan and Co. 1886.

‡ Mrs. Herndon's Income. By Helen Campbell. Boston: Roberts Brothers. 1886.

§ Indian Summer. By William D. Howells. Boston: Ticknor and Company. 1886. Price, \$1.50.

¶ Zeph. A Posthumous Story. By Helen Jackson. Boston: Roberts Brothers. 1885.

girl to Miss Sophy to adopt, because she fears that the child may suffer in the future.

Mr. Morse's "Japanese Homes" vindicates the Japanese craze. His elaborate and accurate description of houses and furnishings shows us that what we have been admiring is not the rudeness of ignorance, but the simplicity of real culture. We are greatly mistaken if every reader of "Japanese Homes" does not experience a conversion to the theory that good sense and simplicity in building and furnishing are more to be desired than many "modern improvements." There is a touch of resentment in the spirit in which Mr. Morse has written his book, coming, we suppose, from the knowledge that many people will read it who look upon the Japanese as greatly to be pitied because they have no chimneys to their houses, and build them without cellars, truss, or English style of foundation. A criticism often to be made on writers on foreign manners, is that they write from the stand-point of their own nationality. Mr. Morse does not fall into this error. His stand-point is thoroughly Japanese. If he is out of harmony with any one, it is his own people. Indeed he grows sarcastic often with us, as when he says, "Rein and other writers speak of the want of privacy in Japanese dwellings, forgetting that privacy is only necessary in the midst of vulgar and impertinent people—a class of which Japan has the minimum, and the so-called civilized races—the English and American particularly—the maximum." The book is unusually elegant in its make-up. It is furnished with many illustrations, a fine glossary of Japanese terms, and a full index.

In "A Family Flight through Mexico" fiction and history, geography, science, biography, and art, are all strung in most perfect harmony on a finely spun thread of narration. Young people who have already gathered lessons of instruction from other works by Edward Everett Hale, will be glad of his assistance in guiding them through the lands of the once powerful Montezumas. The book is fully and finely illustrated.

In his new and enlarged edition of poems, Mr. Henry Abbey presents many touching, noble thoughts most happily expressed. The quaint meter and rhyme frequently employed and the weird tales related, lend a peculiar charm to the volume. The following extract we select partly because it is timely, and also because it shows his fine imagery and delightful mode of expression:—

In Spring when branches of woodbine
Hang leafless over the rocks,
And fleecy snow in the hollows
Lay in unsheltered flocks.

I came upon trailing arbutus
Blooming in modesty sweet,
And gathered store of its riches
Offered and spread at my feet.

It is an annoying thought that Noah Webster and his dogmatism should intrude itself just here to mar the selection, but we must either violate "our standard" in pronouncing the name of the flower or else break the meter in the first line of the second stanza. We prefer to think the great lexicographer is in the wrong.

W. H. Furness has lately published a small volume of poems, original and translated, which contains many a little gem. One catches in the smoothly gliding meter of the translations such a spirit of freedom that it is hard to convince oneself that the writer was pinned down to the thought of another. The original hymns breath forth in true song the prayer of faith and hope and love.

Religious literature grows rapidly. Particular is this true of the sermonizer's department. In this class one of the latest books is Rev. Sam Jones' "Sermons and Sayings." The popularity of the author has, of course, attracted much attention to the book. It is not too much to say that it fully sustains the evangelist's reputation for "making points" on his hearers, nor do the sermons lose much from being printed. The earnestness and keenness of Mr. Jones remain in the printed page, and they are his strongest qualities.—"Eight Studies of the Lord's Day" is a thoughtful study of the institution of the Sabbath.

Messrs. Cassell & Co., (New York), have undertaken a philanthropic literary enterprise. It is to publish a National Library at a price within the reach of every body. The volumes are to be weekly, of about two hundred pages each, printed on good paper, and to come at the low price of ten cents each, or five dollars for the yearly set of fifty-two. Among those now ready are "Childe Harold's Pilgrimage," "The Autobiography of Benjamin Franklin," "Plutarch's Lives of Alexander and Caesar," and "The Complete Angler," a list sufficient to prove the sterling quality of the matter to be issued.

*Japanese Homes and Their Surroundings. By Edward S. Morse. Boston: Ticknor & Company. 1886. Price, \$5.00.

†A Family Flight through Mexico. By E. E. Hale and Miss Susan Hale. Boston: D. Lothrop and Company. Price, \$2.50.

‡The Poems of Henry Abbey. Kingston, New York: Henry Abbey. 1885. Price, \$1.25.

§Verses, Translations from German, and Hymns. By W. H. Furness. Boston: Houghton, Mifflin & Co. 1886. Price, \$1.25. Parchment cover.

¶Sermons and Sayings. By Rev. Sam P. Jones, of Georgia. Edited by W. M. Leftwich, D. D. Cincinnati: Cranston and Stowe. 1886.

¶Eight Studies of the Lord's Day. Boston: Houghton, Mifflin and Company. 1885.

Messrs. L. Prang & Co. have out an exceptionally fine line of Easter cards. In variety of appropriate designs, artistic treatment of subjects, happy selections of sentiment, and tasteful embellishment, this year's cards are fully equal to any ever sent out by that house. Among the artists who have contributed designs this season are: Mrs. O. E. Whitney, Miss Helen W. Emery, Miss L. B. Comins, Mrs. Phoebe Jenks, Walter Satterlee, Henry Sandham, Miss L. B. Humphrey, H. Giacomelli, W. Hamilton Gibson.

BOOKS RECEIVED.

Bud, Blossom, Fruit. By Julia R. Parish. Detroit, Michigan. J. C. Chilton Publishing Co. 1886. Price, \$1.50.

The People's Bible. By Joseph Parker, D.D. New York: Funk & Wagnalls. Price \$1.50.

Sunrise on the Soul. By Hugh Smith Carpenter. New York and London: Funk & Wagnalls.

How We got our Bible. By J. Patterson Smith, A.B., LL.B. London: Samuel Bagster & Sons. New York: John Wiley & Sons.

The Fool-Killer. By A. Fugitive. Chicago: American Publisher's Association. 1885.

In the King's Garden and Other Poems. By James Berry Bense. Boston: D. Lothrop and Company.

Our Little Ann. By the author of "Tip Cat." Boston: Roberts Brothers. 1886.

Grammar and Composition. For Common Schools. By Eliphalet Oram Lyte, A. M. New York: D. Appleton and Company. 1886.

The Temperance Teachings of Science. By A. B. Palmer, M. D., LL. D. With an Introduction by Mary A. Livermore. Boston: D. C. Heath & Co. 1886.

Observations on the Growth of the Mind. By Sampson Reed. New Edition with a Biographical Preface by James Reed. Boston and New York: Houghton, Mifflin and Company. 1886. Price, \$1.00.

The Leading Facts of English History. By D. H. Montgomery. Boston: Ginn and Company. 1886.

Hans Andersen's Fairy Tales. First Series. By J. H. Stickney. Boston: Ginn and Company. 1886.

The Poet Scout. A Book of Song and Story. By Captain Jack Crawford. New York and London: Funk & Wagnalls. 1886.

Primary Phenomenal Astronomy. By F. H. Bailey. Northville, Wayne Co., Mich. 1886.

Food Materials and Their Adulterations. By Ellen H. Richards. Boston: Estes and Lauriat. 1886.

Notes of Triumph. For the Sunday School. By Rev. E. S. Lorenz and Rev. I. Baltzell. Dayton, Ohio: United Brethren Publishing House. 1886.

Advanced Lessons in English Composition, Analysis, and Grammar. By J. E. Murray. Philadelphia: John E. Potter & Company.

The Essentials of Elocution. By Alfred Ayres. New York and London: Funk & Wagnalls. 1886.

Stories for Kindergartens and Primary Schools. By Sarah E. Wiltse. Boston: Ginn & Company. 1885.

Studies in Greek Thought. Essays Selected from the Papers of the Late Lewis R. Packard. Boston: Ginn & Company. 1886.

Practical Elocution. By J. W. Shoemaker, A. M. Philadelphia: National School of Oratory. 1886.

Old Wells Dug Out. By T. DeWitt Talmage. New York: Funk & Wagnalls. 1886. Price, \$2.00.

School Management. By Amos M. Kellogg, A. M. New York: E. L. Kellogg & Co. 1884.

Preachers' Pilgrimage. By Rev. J. B. Robinson, D. D., Ph. D. New York: Phillips & Hunt. 1886.

Shakespeare's Tragedy of Hamlet. By Homer B. Sprague, A. M. Chicago: S. R. Winchell & Co. Price, 45c.

Poultry Culture. By I. K. Felch. Chicago: W. H. Harrison, Jr.

Temperance Song-Herald. Compiled by J. C. Macy. Boston: Oliver, Ditson & Co. Price, 35c.

A Text Book of Inorganic Chemistry. By Prof. von Richter. Translated by Edgar F. Smith. 1885. Price, \$2.00.

Twelve Hours with Young People. By Rev. H. Martin Kellogg. Sermons by T. DeWitt Talmage. Second Series. New York: Funk & Wagnalls. 1886. Price, \$1.50.

The Thread of Gold. By Mrs. C. E. Wilbur. Cincinnati: Cranston & Stowe. 1885. Price, 80c.

Under the Apple Trees. By Sophie Worthington. New York: Phillips & Hunt. Price, \$1.00.

A Lucky Waif. A Story for Mothers, of Home and School Life. By Ellen E. Kenyon. New York: Fowler & Wells Co. 1885. Price, \$1.00.

QUESTIONS AND ANSWERS.

FIFTY QUESTIONS ON ABBOTT'S "A STUDY IN HUMAN NATURE."

1. Q. Why should man know himself? A. Such knowledge is necessary to his safety and success in life.
2. Q. Why should each and every faculty receive careful attention and culture? A. Because each has its own liabilities and possibilities.
3. Q. To whom is this self-knowledge especially important? A. To parents, teachers, and all who in any way expect to instruct or influence others.
4. Q. Is it possible to subject the mind to analysis as we analyze matter? A. It is not. We know nothing of the essence of mind.
5. Q. Does the discussion of mind as "intellect, sensibilities, and will," imply that it is complex, or capable of division into parts? A. The mind is regarded as simple and indivisible, but possessing different powers.
6. Q. Is there any basis in fact for the trinity spoken of by Paul as "soul, body, and spirit"? A. Yes; the body links us to the earth; the mind to the animal creation; and the soul to God.
7. Q. What relation has the material part of man to the spiritual? A. That of an instrument.
8. Q. What organ is used in thinking and feeling? A. Every mental act employs some portion of the brain.
9. Q. Was this fact always recognized? A. No. The ancients placed the seat of the emotions in the bowels and in the heart.
10. Q. If the brain is as certainly the seat of the emotions as of our intellectual states, should we discard such expressions as "bowels of mercies," and "heart experiences"? A. No; while referring emotions to their primary source they are not exclusively located.
11. Q. Does man's physical condition influence his powers of thought and feeling? A. To a great degree. As every mental effort exhausts some brain tissue, health is needed to supply the waste.
12. Q. How do we know that while in the body the mind acts through the brain as an instrument? A. If by disease the brain is impaired, the mind can not act normally.
13. Q. Who especially should diligently study man's complex nature? A. Physicians, ministers, and teachers.
14. Q. What is materialism? A. The doctrine that matter is the fundamental principle, and eternal, and that there is no mind.
15. Q. Do all materialists deny the existence of a soul? A. As a distinct existence, they do.
16. Q. What does this imply as to the origin of the soul, with its endowment of power to think, feel, and will? A. That it is born of the brain on which all its mental activity depends.
17. Q. Is there any evidence to sustain this materialistic dogma? A. None whatever. It is contradicted by our knowledge of personal identity.
18. Q. If the mind and brain operate in unison, how can it be known which is agent, and which instrument, in the acts accomplished? A. By consciousness, which assures us that the mind is the only responsible agent.
19. Q. What bearing has this false philosophy on moral questions? A. It wipes out all distinction between right and wrong.
20. Q. What bearing has materialism on the question of a future life? A. It forbids all hope of life after death.
21. Q. What is Hume's doctrine respecting personality? A. He declares that there is no such principle as self in mankind.
22. Q. What is fatal to this theory? A. Universal consciousness pronounces against it.
23. Q. What is the true materialism? A. It asserts that mind and spirit are distinct elements, and act through material organs.
24. Q. Does the soul's present mode and medium of activity prove it incapable of acting without bodily organs? A. It proves nothing of the kind, and the instinctive hope of immortality is almost as universal as the race.
25. Q. What are temperaments? A. Individual mental characteristics.
26. Q. How are these usually classified? A. In four general classes—the nervous, sanguine, bilious, and lymphatic.

27. Q. How may persons of these temperaments be briefly described? A. The nervous are restless and subject to great fluctuations of feeling. In the sanguine the blood currents are rich and strong, indicated by a florid color and rapid bounding motion. The bilious are the reverse of this. The lymphatic are likely to be obese, sluggish, and often careless.
28. Q. Is it possible to accurately classify all our mental phenomena? A. It is not; but an imperfect classification aids in the investigation of the phenomena.
29. Q. Are the several mental and moral faculties so separable as to act independently of each other? A. They are not.
30. Q. What is meant by mixed motives? A. Different desires or impulses, either concurrent or clashing, which move to the action.
31. Q. Are the passions and appetites sinful? A. Not in their normal condition, and when properly regulated.
32. Q. Into what two general classes may the powers of mind be divided? A. Into motive powers and acquisitive powers.
33. Q. What sub-division of the acquisitive powers is possible? A. They are divided into sensuous, supersensuous, and reflective.
34. Q. Which sins, body or soul? A. The latter. It is its duty to hold the body under control.
35. Q. What qualities tend to protect the life of the individual and the interests of the community? A. Combateness and the love of offspring.
36. Q. What evidence is there that man was intended for society? A. Strong instincts and impulses urge him to it. His success and happiness depend much on society.
37. Q. To what higher impulses is humanity subject? A. To those moral and spiritual.
38. Q. What is conscience? A. A moral sense which distinguishes between right and wrong.
39. Q. Is conscience always a safe guide? A. Not unless it is a good conscience instructed and strengthened by habitual exercise.
40. Q. What is meant by instinctive reverence? A. A natural inclination to adore and worship.
41. Q. Is there any danger attending this instinct? A. Its excess or misdirection may lead to idolatry, bigotry, and superstition.
42. Q. What is instinctive or natural benevolence? A. A generous impulse which leads its possessor to wish well and do good to others.
43. Q. Where do we find a well-considered and very forcible account of this charming quality when raised to the character of a Christian virtue? A. In 1. Corinthians, chapter XIII.
44. Q. What is meant by sensuous faculties? A. Soul faculties which notice and appreciate things brought to our knowledge by the corporeal senses.
45. Q. What is meant by the supersensuous faculty? A. A spiritual perception which gives direct and immediate cognition of things lying without the domain of the senses.
46. Q. What is this sixth and spiritual sense called? A. In art it is known as idealism; in religion it is faith.
47. Q. Are attention and memory recognized as human faculties? A. They are often spoken of as such, but are rather acts and habits, than faculties.
48. Q. On what does the strength of these exercises and habits depend? A. Memory on attention, and attention on the interest which is awakened.
49. Q. What two classes of speculative philosophers differ widely in their doctrine of the will? A. Necessitarians and libertarians. The former assert that man must be governed by the strongest motive power; the latter hold that man is superior to all the motives addressed to him, and that the will is a self-determining power.
50. Q. How do honest men of acknowledged ability reach such opposite conclusions? A. Some men study human nature from their observatory without; others inquire within, and know they are free.

THE QUESTION TABLE.

TWENTY-FIVE QUESTIONS ON MEDIEVAL AND MODERN ITALY.

1. Who first bore the title "King of Italy"?
2. Under what king of Italy was the entire peninsula first united for a short time?
3. Who was the founder of the kingdom of Naples?
4. What ruler of Italy appointed *podestas* to represent his authority in different cities?
5. Why was the celebrated iron crown of Lombardy so called?
6. What did the Two Sicilies include?
7. What event brought about the expulsion of the French from Sicily?
8. What period in Italian history is known as the "Babylonian exile"?

9. What three popes reigned at the same time?
10. What battle is known as the "battle of the giants"?
11. Who was the only Englishman who ever filled the papal chair?
12. What is meant by the "right of investiture" in ecclesiastical history?
13. What king was obliged to stand for three days in mid-winter, barefooted, bare-headed, and slightly clothed, as a suppliant before a pope's castle, awaiting admission?
14. What British admiral left an ineffaceable blot upon his fame at the overthrow of the Parthenopean republic?
15. How many cardinals compose the sacred college of the papal government?

16. After the treaty of Vienna what was the only Italian republic allowed to remain in existence?
17. Who was the only native Italian ruler left in power after the treaty of Vienna?
18. What famous Italian novel denounces the rule of foreigners?
19. What foreign nations have at different times held command over Italy?
20. What formed the Italian "quadrilateral of fortresses"?
21. What Italian revolutionist attempted to assassinate Napoleon III?
22. When was the first parliament of united Italy opened, and by whom?
23. What Italian of modern times was called "Peter the Hermit of the national crusade"?
24. Who instituted the ceremony of "wedding the Adriatic"?
25. Who are the two most renowned Italian philosophers?

TWENTY-FIVE QUESTIONS ON ITALIAN ART.

1. Who is called the "father of modern painting"?
2. From what biographer do we get most of our information on Italian painters?
3. What proof of his excellence as an artist did Giotto send to Pope Boniface VIII?
4. What is Longfellow's criticism on Giotto's tower at Florence?
5. What public place in Pisa did early Italian artists decorate?
6. What painter was beatified by the church after his death in 1455?
7. What Italian artist first made a study of perspective?
8. Who being sold as a slave in Barbary, purchased his freedom by drawing a few pictures?
9. What artist first illustrated the "Divine Comedy"?
10. What is the meaning of the name *Masaccio*?
11. Who was the first painter to engrave his own designs?
12. What Italian school first practiced oil-painting, and where had the secret been learned?
13. Why is the Sistine Chapel so called?
14. What kind of work is called "painting for eternity"?
15. Where is Da Vinci's picture of the Last Supper?
16. Before what artist did Sultan Mahomet II. behead a slave?
17. What Italian artist is famous for his treatment of color? for grace? for form?
18. By whom, and where found, is the Madonna del Sacco? Lo Sposalizio? The Virgin of the Goldfinch?
19. Where are the cartoons of Raphael now preserved?
20. What masterpiece of Paolo Veronese is in the Louvre?
21. What is meant by the *cinquecento* masters?
22. For what was the Moses of Michel Angelo executed, and where is it now to be found?
23. What masterpieces of Italian art and sculpture are in the Borghese Gallery, the Pitti Palace, the Vatican?
24. What is meant by the Eclectic School?
25. Where is Guido Reni's Aurora to be found? Domenichino's Last Communion of St. Jerome? Canova's Tomb of Alfieri?

TWENTY QUESTIONS ON ROBERT BROWNING AND HIS POEMS.

1. How old is Robert Browning?
2. What was his first poem?
3. Where was Browning educated?
4. Who was his wife?
5. What is the origin of the title of "Pomegranates from an English Garden"?
6. What country is particularly celebrated in his poems?
7. What is the reason for this?
8. What Italian painters has Browning written poems about?
9. Is there any historical foundation for "How they brought the good news from Ghent to Aix"?
10. Where is the expression, "The great deed ne'er grows small" found?
11. What is the thought of *Instans Tyrannus*?
12. Who is the hero of the "Lost Leader"?
13. In what poem does Browning give the reason for the name "sun-flower"?
14. What use does Browning make of the discovery of Tyrian dye in "Popularity"?
15. In what poem do we find the line, "Where the heart lies, let the brain lie also"?
16. Who was "Abt Vogler"?
17. From what sources does Browning draw his characters?
18. What forms of composition beside poetry has he tried?
19. What Englishman has recently lectured to Americans on Browning?
20. What is his opinion of Browning as a poet?

MISCELLANEOUS QUESTIONS.

1. What state bought itself?
2. In what ocean does the day begin?
3. Should a small letter or a capital, be used in writing the abbreviations for the words junior and esquire?
4. Is the expression *setting hen* a correct one?
5. What is meant by the term "The Castle" in Irish politics?

6. What city is called "the city of magnificent distances"?
7. At what battle in the Revolution were all the dogs in the place killed?
8. Who was called the "white rose" of Scotland?
9. What was the origin of the expression "the king can do no wrong"?
10. What is the meaning of the word "kingphobist"?
11. Where was the first newspaper printed?
12. When was the first newspaper issued in the United States?
13. Which is the better form, afterward or afterwards?
14. When a Latin expression has come into such general use as to be almost anglicized is it necessary to adhere to the Latin pronunciation?
15. In speaking of a Latin verb is it correct to use the first person singular of the present indicative or the present infinitive?

QUESTIONS ON PARLIAMENTARY PRACTICE.

PREPARED BY THE REV. T. B. NEELY, D. D.

1. What is a motion? 2. What is the form of making a motion? 3. Must motions be in writing? 4. What is a resolution? 5. What is a preamble? 6. What is meant by seconding a motion? 7. What is meant by stating a question? 8. Can a question be debated before it has been stated by the chair? 9. Whom should the chairman recognize when two or more claim the floor? 10. Can the body overrule the judgment of the chair? 11. Are there any exceptions to the rule that the first up is to be recognized? 12. Can the presiding officer engage in the discussion? 13. What restrictions apply to one speaking upon a question? 14. Can the mover speak against his own motion? 15. How much time may one occupy? 16. How many times may one speak to the same question? 17. What is meant by putting the question? 18. What is the form of putting the question? 19. What vote decides? 20. What forms of voting are there? 21. What is the difference between an approximate and a count vote? 22. What is meant by a division of the house? 23. Who may demand a division?

QUESTIONS ON MORAL PHILOSOPHY.

PREPARED BY DR. HENRY CALDERWOOD.

1. What is the function of conscience? 2. Distinguish its action in mind, from that of reflection. 3. Give Butler's view of conscience, showing distinctly what he means by its supremacy. 4. Distinguish between the warrant on which we pronounce as to personal conduct, and the faculties involved in giving decisions. 5. As illustrative of ancient Greek thought, give the positions of Socrates, Plato, and Aristotle. 6. As indicative of ancient Roman thought, give the position of Cicero. 7. Give the views of Descartes, Hobbes, Locke, and Hume, as illustrating the position of the earlier modern thinkers. 8. In illustration of the thought of the modern rational school, give the positions of Reid, Kant, and Hegel. 9. Showing the thought of the school taking evolution as the key to life, give the positions on moral subjects taken by Darwin, John Stuart Mill, and Herbert Spencer. 10. Explain under Butler's doctrine of the supremacy of conscience, the guidance of conscience, error in moral reasonings, and the phrases "unenlightened conscience," "scrupulous conscience," and the "sting of conscience," or "pangs of conscience."

OPINIONS.

1. Who is your favorite character in modern Italian history?
2. Name the five Italian paintings most interesting to you.
3. Whom do you consider the greatest Italian sculptor between 1300 and 1600 A. D., and what his chief work?
4. Name the five greatest philosophers of the century.
5. What dish is the crowning achievement of American cookery? (*By request.*)
6. Ought we to have the Blair Education Bill?
7. What is your favorite poem in Browning?
8. What is your chief difficulty in reading Browning?
9. Who are the two greatest living orators?
10. Which has proven more interesting to you, the Greek or Roman Readings?

The vote on the above Opinions will appear in the July issue of THE CHAUTAQUAN. The attempt to give a full record of the vote cast in the next issue after the Opinions appears, is impracticable, the answers not reaching us in time.

WHO WROTE:

1. "Telegonia," a work intended as a continuation of Homer's Odyssey?
2. The first Roman work on geography?
3. "Procrastination is the thief of time"?
4. The first American novel?
5. "Ginx's Baby"?
6. "An honest man's the noblest work of God"?
7. The Junius Letters?
8. "Schönberg-Cotta Family"?
9. "Die Wachst am Rhein"?
10. "But Winter lingering chills the lap of May"?

ANSWERS TO SEVENTY-FIVE QUESTIONS ON ROMAN HISTORY, ART, AND LITERATURE IN APRIL ISSUE.

1. Livy, Tacitus, Polybius, Suetonius, Marcellinus, Caesar, and Sallust. 2. The Palatine. 3. Horatius, Lake Regillus, Virginia, Prophecy of Cyprius. 4. Coriolanus. 5. Paved roads, aqueducts, bridges, and sewers. 6. Three times.

7. Camillus. 8. From the Etruscans. 9. Samnite and Punic Wars. 10. Pyrrhus. 11. Sicily, Pyrrhus. 12. B. C. 260. 13. Polybius. 14. 1614 yds. or 1,000 paces. 15. Livius Andronicus. 16. Hannibal, Scipio Africanus, Philopemen. 17. Cato. 18. Mummius. 19. 264 B. C. By Marcus and Decius Brutus. 20. The monk Telemachus. 21. Sardinia was reduced by the Romans in 172 B. C. The people taken to Rome to be sold went so cheap that "sards to sell" became a slang expression for anything worthless. 22. B. C. 231. 23. Ennius. 24. From the Greeks. 25. Tiberius Gracchus. 26. Caius Gracchus. 27. Jugurtha. 28. Marius. 29. Marius. 30. Sulla. 31. That between the Samnites and the Sullan army. 32. Rev. Elijah Kellogg. 33. With Lord Byron. 34. Capitoline Museum, Rome. 35. In the Gladiatorial war. 36. Verres. 37. B. C. 82. On his refusal to divorce his wife. 38. Quæstor, Ædile, Pontifex Maximus, Prætor, Proprætor to Spain, Consul, Governor of Gaul, Dictator Imperator. 39. The murder of Cæsar. 40. Brutus. 41. Horace. 42. Anthony. 43. The coming of the Messiah. 44. Near the Forum. 45. Imperator. 46. Cato. 47. 44. 48. The brazen eagle. 49. The golden milestone in the Forum. 50. Mæcenas. 51. Tiberius. 52. From his habit of wearing a military sandal called *caliga*. 53. From a hall in the baths of Agrippa. 54. Prince of Wales and Dauphin. 55. Claudius. 56. Nero. 57. Galba. 58. Coliseum. 59. Trajan, Titus. 60. Trajan, because his name was inscribed upon the walls of so many buildings. 61. Hadrian. 62. Caligula. 63. Marcus Aurelius. 64. Elagabalus. 65. Maximinus. 66. Antonius Pius. 67. Santa Maria degli Angeli. 68. Nero, Domitian, Trajan, Aurelius, Severus, Maximinus, Decius, Valeria, Aurelianus, Diocletian, Galerius. 69. Julian. 70. Constantine and Theodosius. 71. Because it had an older name which it was death to pronounce. 72. 269 B. C. 73. 167 B. C. 74. All rich. 75. 451.

ANSWERS TO MISCELLANEOUS QUESTIONS IN THE CHAUTAUQUAN
FOR APRIL.

1. It was the name formerly given to San Domingo or Hayti. 2. During a year of jubilee in the fifteenth century in Rome. 3. Edward II. 4. Yes; with possible exceptions. 5. In a political sense it is the body of inhabitants of a country, united under one head, subject to one government, bound to obey the same laws. 6. Zachary Taylor and Rutherford B. Hayes. 7. The Supreme Court. 8. At Argos. 9. 726 B.C., according to tradition. 10. In the sketch of Brutus in "Plutarch's

Lives" there is a reference to the "statue of Pompey, erected to him by the commonwealth when he adorned that part of the city with the porticos and the theatre." 10. It is caused by the small angle of the ecliptic and moon's orbit with the horizon. 11. The number of parts of pure gold in a mass of gold and alloy consisting of twenty-four parts. 12. It was the motto of the blind King John of Bohemia, and was adopted by the Black Prince, and is still the motto of the Prince of Wales. 13. 527 A. D. in Italy, and in 680 in England; the practice did not become universal till about the middle of the fifteenth century. 14. A man who came from Holland in the reign of James IV. of Scotland, and built an eight-sided house in the extreme northern part of Scotland. 15. The person chosen to oversee the merry revels at Christmas in the Middle Ages. A term used in Scotland.

The following is the result of the vote on opinions, giving only the names which received the highest number of votes, and having the answers to questions requiring more than one answer, arranged in order beginning with the one receiving the most votes :

1. Cicero. 2. Cornelia. Livia. 3. The Coliseum. 4. (a) The Founding of Rome. (b). Establishment of Christianity. (c) Birth of Christ. (d) The Punic Wars. (e) Battle of Pharsalia. The following answer deserves special mention The first "strike" in the time of Menenius Agrippa. 5. Caesar. Augustus. Cicero. Scipio Africanus. Pompey. 6. Caesar. Cicero. Hannibal. Virgil. Coriolanus. 7. E. E. Hale. 8. The telephone and the electric light. 9. Shakespeare. 10. The temperance question.

PRONUNCIATIONS TO THE WORDS GIVEN IN THE APRIL NUMBER.

As'sets.	Sa-crific-a-ble.	En-d(your)'. Grin'ij.
Squá'tor.	Cau'ca-sus.	Plā-card'.
Per'emp-to-ry.	Ad-dō'men.	Dem'on-strate.
Sur-name'.	In-quí'ry.	Hy-men-e'al.
Dí'na-mite.	Per'i-to-ní'tis.	O'mar Khi-yám'.
Egz-hawst'.	Egz'en-pler-y.	Aunt (änt).
Mis'el-toe.	Com-mān-dant'.	Co-ad-jū'tor.
Va-gā'ry.	Au-dā'cious.	Trō.
Shōne or Shōn.	Ac-clí'mate.	

CHAUTAUQUA FOR 1886.

The following is but a partial announcement for 1886.

The Chautauqua season for 1886 has been extended to full two months, during which time an unusually attractive and profitable program will be provided.

From July 1 to July 10 there will be a Church Congress each day. Dr. John Hall, of New York, will deliver a lecture, and he will preach on Sunday, July 5. Several other prominent divines, among whom are Bishop J. F. Hurst, Dr. E. G. Taylor, Dr. John B. Wentworth, and others, will be present, and there will be discussions of religious, political, and moral topics. This is probably the finest opportunity which Chautauqua has ever offered to the ministers of the country. The program for The Preliminary Week will not prove unattractive to the general public. There will be Organ Recitals by Prof. I. V. Flagler. Lectures, Readings, and Concerts, in addition to the exercises already mentioned.

On July 10 The Chautauqua Schools of Language and The Chautauqua Teachers' Retreat will begin their annual sessions. The Chautauqua Schools of Language offer this year an unusually strong faculty, and an elaborate plan of supplementary lectures. The Department of German will be under the charge of Prof. H. J. Schmitz, of Adelphi Academy, Brooklyn, N. Y., who won for himself a deserved popularity by his work of last season. Prof. Schmitz has been teaching classes by the natural method in Brooklyn during the past winter with great success, and he comes to Chautauqua this season with increased enthusiasm and experience. Prof. A. Lalande, who has been connected with The Schools of Language from their beginning, and who is one of the original faculty of Dr. Sauveur's Amherst school, will continue the Department of French, which under his direction has been most popular. Prof. W. D. McClintock, of John Hopkins, will continue to have charge of the Department of Anglo-Saxon and English Literature. This department which is not made so prominent at other summer schools, is one of the most valuable features of the Chautauqua School.

The Schools of Latin, Greek, and Sanskrit, will be under the charge of Dr. William R. Harper, of Chicago, assisted by a faculty of seven professors—specialists, representing several leading educational institutions of the country. The work of the recitation room will be supplemented by courses of college lectures on topics of interest not only to students, but to the general public. The Department of Sanskrit is added for the first time this season, and is designed for specialists who are not able to find classes in this language elsewhere.

The Chautauqua School of Hebrew, from August 2 to 28, will continue to be under the charge of Dr. Harper, who, in connection with his course of study will give lectures on Bible history and Bible study. The faculty of the Chautauqua School of Hebrew will consist of Dr. W. R. Harper, Dr. J. J. Anderson, Prof. Willis J. Beecher, Prof. D. A. McClenahan, and Dr. George A. Schodde. The Chautauqua Teachers' Retreat opens July 10. Dr. J. W. Dickinson, Secretary of the State Board of Education of Massachusetts, has outlined a

new course of Pedagogical study which promises to be one of the most interesting and novel features of the Retreat. There has been a great deal of discussion of late as to methods of normal drill for secular teachers, and Dr. Dickinson has devised a new plan in accordance with his theory of education. Teachers will find this course exceedingly beneficial and the best possible they could pursue. In addition to the Pedagogical course, there are all the attractive features of the general program, including The Ideal Foreign Tour which, in a pleasant way, combines recreation with improvement. There will be five Tourists' Conferences at which different subjects in connection with the trip will be discussed. The trip for the season of 1886 will be through England, and will include a special study of the cathedral towns throughout Great Britain. The Ideal Foreign Tour will be illustrated by general lectures from the platform. There will be the usual receptions in the hotel Athenæum, the French *soirées*, the German *gesellschaften*, and the receptions for the foreign tourists. The usual recreations in the form of spelling matches, pronouncing matches, general entertainments, concerts, humorous lectures, etc., will be continued, and no pains will be spared to make the Teachers' Retreat and the Schools of Language even more delightful and valuable than during previous seasons.

The special classes this year will include :—

The Chautauqua School of Experimental Science, including Physics, Chemistry, Mechanics, etc., Ten Lessons. By Dr. J. T. Edwards.
Microscopy, Ten Lessons. Prof. W. C. J. Hall.
Elocution, Four Classes, to continue Six Weeks: Juvenile, General, Advanced, and Ministerial. For further particulars see announcement. Prof. R. L. Cumnock.
Penmanship, Ten Lessons (including Stationery). Prof. C. R. Wells.
Book-keeping, Ten Lessons (including Stationery).
Photography, Twenty Lessons. Prof. W. D. Bridge.
The Stenograph, Twenty Lessons.
The Type Writer.
Clay Modelling, per Lesson. Prof. E. A. Spring.
Calisthenics, Twenty Lessons.
Voice Culture, Ten Lessons.
Harmony, Ten Lessons.
Lessons upon the Organ.
Drawing and Painting, etc.
Kindergarten. Miss M. E. Bemis.

LECTURES.

In addition to the ten lectures by Dr. John Hall, of New York, and those by Bishop J. F. Hurst, there will be lectures by the following distinguished lecturers:—

Dr. J. T. Durvea, of Boston.

Prof. C. J. Winchester, of Wesleyan University, Conn., will give a course of ten lectures on English literature. (Prof. Winchester has an established rep-

utation as a popular literary lecturer, and the course of lectures to be delivered at Chautauqua some time in July will be among the most valuable of the season. This course of lectures will extend over a period of some fifteen days.)

Dr. William F. Warren, President of Boston University, will deliver a lecture and preach at Chautauqua this year.

Prof. B. P. Bowne, of Boston University, will deliver a course of eight lectures on "Philosophy," in which he will treat of "the relations of logic and faith, of mind and body, the problems of ethical philosophy, and the problem of philosophy in general." Prof. Bowne is known as one of the ablest metaphysicians in the country, and his lectures will prove most attractive to ministers, and to thoughtful people generally.

Prof. W. G. Sumner, of Yale College, will deliver two lectures on "Social and Industrial revolution." He will treat of "the present social crisis in this country," and devote one lecture to the great question of "Capital and Labor." This is one of the best opportunities that Chautauqua has ever been able to offer to its patrons. Prof. Sumner, who holds an eminent position in social and political science, is one of the most vigorous and able lecturers of the day.

Dr. T. DeWitt Talmage, of Brooklyn, will deliver his lecture on "The Absurdities of Evolution."

Miss Francis E. Willard, the president of the W. C. T. U., will be one of the lecturers during the Chautauqua Assembly.

Mrs. Emily Huntington Miller will give a series of talks on Home. Mrs. Miller is a charming writer, and a captivating talker. This series of lectures, which she has modestly called "Talks," will appeal strongly to the women visitors at Chautauqua.

C. E. Bolton, Esq., of Cleveland, will give three brilliantly illustrated lectures, with the stereopticon.

Dr. Edward Everett Hale will lecture.

Dr. James H. Carlisle, of South Carolina, the most recently appointed counselor of the C. L. S. C., will be present early in August and will take part in the program.

The Rev. J. W. Lee, of Georgia, one of the most eloquent speakers in the South, will lecture and preach at Chautauqua.

The Rev. Sam F. Jones, the evangelist, will be present at Chautauqua three days, not for the purpose of holding evangelistic or revival services, but to lecture on some topics relating to his work.

The Rev. Dr. O. P. Gifford, of Boston, the celebrated Baptist divine, who won for himself so warm a place in the regard of all Chautauquans last season will be present again in 1886.

Prof. Wm. R. Harper will give a series of lectures in August on Bible study. Dr. Harper is one of the leading Hebrew specialists of the country, and is a high authority on Bible history and exegesis.

Prof. Willis J. Beecher, of Auburn, N. Y., will deliver a course of four lectures on Bible subjects.

Prof. George H. Schodde, of Columbus, Ohio, will give three lectures on the "Old and New Testaments."

Prof. Stewart, of the University of Chicago, will give a course of lectures on Roman Literature, taking up the prominent Roman writers.

Prof. Ohlsen, of the University of Chicago, will give a course of four lectures on Greek Literature and Political History.

Prof. Edgren, of the University of Nebraska, will deliver a course of lectures on the History and Development of Sanscrit and its relation to Modern Languages.

Frank Beard, always popular with Chautauqua audiences, will give two humorous lectures during the August season, and will give a course of fifteen lessons in free-hand drawing.

MUSIC.

The CHORUS for July will be under the charge of Prof. W. N. Ellis, who has been a popular leader at Chautauqua for several years past.

The AMHERST COLLEGE GLEE CLUB will be present for ten days in July, and will give concerts consisting of characteristic college songs and glees.

Mr. I. V. Flagler, of Auburn, N. Y., whose organ recitals were so thoroughly enjoyed by all lovers of music last season, will give organ recitals throughout the season of 1886.

In August, the SCHUBERT QUARTET, of Chicago, will be present for two weeks.

The music in August will be under the charge of Prof. C. C. Case, and W. F. Sherwin.

Signor Giuseppe Vitale, the gifted violinist who has not appeared at Chautauqua for several seasons, will be present this year accompanied by a skillful harpist. These two will furnish attractive music for a week or ten days.

It is probable that THE NORTHWESTERN BAND, of Meadville, Pa., will be at Chautauqua for two weeks, and gratify those who are fond of martial music. This band plays both brass and stringed instruments, and will assist in the grand concerts in the Amphitheatre.

It will thus be seen that the musical features for the season are uncommonly fine, and are thoroughly in keeping with the rest of the program, which will be the most varied and brilliant in the history of Chautauqua.

SPECIAL.

A new feature will be added this year for the sake of the young boy visitors at Chautauqua. Mr. George H. Ehler, a graduate of "The Pennsylvania Military Academy," has been engaged to drill in regular military style such young boys as wish to be organized under the name of the "Chautauqua Cadets." It would be well to have all the boys who expect to be at Chautauqua, and want to join a regular military organization carried on in a strict and thorough manner, to send their names, ages, height and weight to Mr. George H. Ehler, East Greenwich Academy, East Greenwich, R. I. A very simple uniform will be provided, the expense of which will be very slight. It is expected that the State of New York will furnish arms for the cadets. At any rate, some sort of arms will be provided. There will be a regular drill-ground prepared, and at some time during the season the cadets may go into camp for a day or two. This cannot fail to be a most attractive and beneficial feature for boys from twelve to eighteen or twenty years of age. It is the hope of the management that a large number will respond to this invitation, and names should be sent as soon as possible to the address which has been given above.

For the girls upon the grounds, there will be drills in "Calisthenics," and an organization known as "The Calisthenic Corps" effected for thorough practice in calisthenic exercises. Public Exhibitions at intervals during the season, will be given. The "Gymnasium" will be thoroughly fitted up this season for calisthenic classes.

CONVENTIONS.

It is expected that THE OHIO STATE TEACHERS' ASSOCIATION will meet at Chautauqua during the first week in July.

The Presidents of Methodist Seminaries will hold their annual session at Chautauqua during the latter part of July.

THE AMERICAN SOCIETY OF MICROSCOPISTS will hold its annual convention in August.

THE SOCIETY OF CHRISTIAN ENDEAVOR will hold its annual assembly at Chautauqua this season.

The short-hand writers of all systems and the type-writer operators, of the country are invited to hold a convention at Chautauqua during the last of July, or the first week in August. The time will be duly announced. It is anticipated that there will be on exhibition specimens of all the type-writing machines now in existence in this country, and the characteristics of the several short-hand systems will be explained and illustrated on the blackboard.

In connection with these conventions, there will be public addresses by prominent speakers in the different organizations, which will greatly add to the attractiveness of the year's program.

SPECIAL NOTES.

THE C. Y. F. R. U.—The attention of the C. L. S. C. is directed to the young people's department of the Chautauqua University. The C. Y. F. R. U. is modeled after the C. L. S. C. and aims to do for younger Chautauquans what the latter accomplishes for the elder. It has been fairly successful, but with the co-operation of the C. L. S. C. it might attain a greater usefulness. Let each circle of the C. L. S. C. stand godfather to a C. Y. F. R. U. circle in the same town. If each member of the circle in turn would conduct a meeting of the young folks, a preparatory department, a "fitting school", would be secured for each local circle. Make the experiment. It is worth trying.

Members of the C. L. S. C. who apply to the C. L. S. C. Office for the sixteen page or Garnet Seal memoranda must state the class to which they belong or they cannot expect their requests to receive attention.

AN EXCURSION TO CHAUTAUQUA FROM THE WEST.

The Chautauqua Assembly next summer promises to be of unusual interest. The program is more extensive and varied than ever before. Doubtless very many members of local circles living at a distance would be glad to spend a fortnight at the Assembly, if reduced rates could be secured on the railroads. Rev. W. T. Smith, of Council Bluffs, Iowa, proposes an excursion for all Chautauquans in Nebraska, Kansas, and Iowa. At the next meeting of your circle, canvass the matter, and see if a representation cannot be secured from

your number. Possibly you might send your pastor along, and thus give him a delightful recreation and vacation. The railroad accommodations will be first-class. It would be a real pleasure for members of the circle from these states to thus meet. Topeka, Atchison, Kansas City, Lincoln, Omaha, Council Bluffs, and Des Moines, would be places of rendezvous. Within the next thirty days, write to Mr. Smith, and let him know the probability of the attendance from your circle. If a large number can be induced to go, lower rates can doubtless be secured.

"I am anxious to procure for myself pressed flowers from over as large a territory as possible. I will collect, classify, name, press, and put into proper shape thirty of the choicest flowers to be found from the Grand up the Uncompahgre to the summit of Uncompahgre Peak, Colorado, and give in exchange for the same number of floral specimens that any Chautauquan will collect and send me in exchange. I would like the specimens pressed in such a manner as to fit a 12x14 inch herbarium, with their scientific names if possible; but if the "willing ones" cannot analyze and classify, the "common name" will do. Those who would like to exchange should let me know as soon as they can, so that I may know how many to arrange for."

Address,

MRS. L. B. WRIGHT,
Ouray, Ouray Co.,
Colorado.